APRIL, 1936

THE CRISIS

FIFTEEN CENTS

PUBLIC LIBRARY
MAR 31 1936
DETR

THE SCOTTSBORO BOYS

(A Lie Has Kept Them in Jail Five Years—See page 101)

THE NEGRO PROFESSOR

Arthur P. Davis

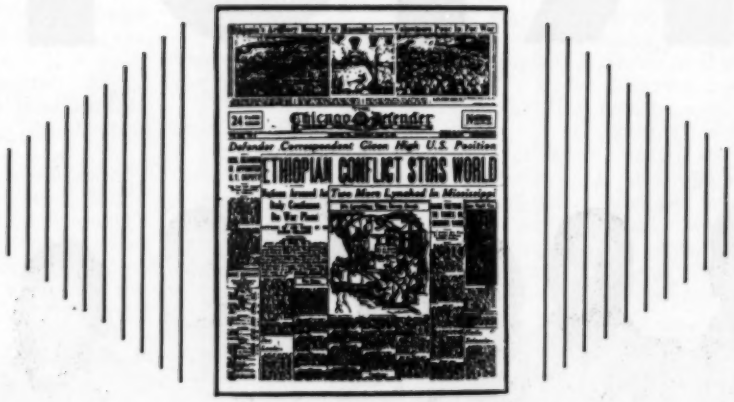
KENTUCKY'S SCOTTSBORO CASE

Mary D. Brite

MOB MADNESS

Marion Cuthbert

The World's Greatest Weekly and Why


Chicago Defender
Defender Correspondent Given High U.S. Position
ETHIOPIAN CONFLICT STIRS WORLD
Two More Lynched In Mississippi

Its new service covers the world.

It circulates in every part of the civilized globe.

It is the mouthpiece of 15 million people.

It caters to the masses, and not to the classes.

It carries more news of a national character than any other ten weeklies combined.

It has departments of interest to every member of the family.

It is independent, therefore unbiased.

It is a power in politics.

It has more than a million readers weekly.

It owns and operates a printing plant valued at more than half a million dollars.

IT IS UNSURPASSED AS AN ADVERTISING MEDIUM.

The approximate number of people who wholly or partly get their support from this source is 3,450.

It is the leader in its field in circulation, advertising and in contents.

SUBSCRIPTION RATES

1 Year	$3.00
6 months	1.75
3 months	1.00
1 month	.35

Advertising Rates Sent Upon Request

Published by
THE ROBERT S. ABBOTT
PUBLISHING CO. INC.

THE Chicago Defender
WORLD'S GREATEST WEEKLY

3435 Indiana Avenue
CHICAGO, ILL.

THE CRISIS

Founded 1910
REG. U. S. PAT. OFF.

A Record of the Darker Races

ROY WILKINS, Acting Editor
ADVISORY BOARD
J. E. Spingarn *Dr. Louis T. Wright* *James Weldon Johnson* *Lewis Gannett* *Walter White*

Volume 43, No. 4 *Whole No. 304*

CONTENTS FOR APRIL, 1936

Page

COVER
The Nine Scottsboro Defendants

MARCHING THROUGH GEORGIA
A cartoon from the Washington POST..... 102

THE NEGRO PROFESSOR
By Arthur P. Davis..... 103

KENTUCKY'S SCOTTSBORO CASE
By Mary D. Brite..... 105

THE NEGRO—A VICTIM OF NATIONALISM
By Malcolm Aage Jacksen..... 106

WHITE, BLACK AND YELLOW SCHOOLS..... 107

MOB MADNESS
A story by Marion Cuthbert..... 108

INTERRACIAL STUDENT CONFERENCE IN FLORIDA 109

SUPERIORITY AND INFERIORITY COMPLEXES
By E. Kotz..... 111

EDITORIALS 113

FROM THE PRESS OF THE NATION..... 115

ALONG THE N.A.A.C.P. BATTLEFRONT..... 116

LETTERS FROM READERS..... 122

BOOK REVIEW 124

THE CRISIS *was founded in 1910. It is published monthly at 69 Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is $1.50 a year or 15c a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.*

The contents of THE CRISIS *are copyrighted.*

THE COVER

March 25 marked the fifth anniversary of the arrest of the nine Scottsboro boys at Paint Rock, Ala. Beginning on April 6, 1931, and running through April 9, the nine defendants were tried hurriedly in batches, convicted of rape and sentenced to death. The U. S. supreme court twice has reversed the case and an Alabama court once set aside a conviction and granted a new trial. The latest trial was during January, 1936, which resulted in a seventy-five year sentence for Haywood Patterson. The trials are scheduled to be resumed on April 17 with the case of Clarence Norris. Rallies, mass meetings and conferences are scheduled to be held all over the country under the auspices of the Scottsboro Defense Committee during the month of April. Information may be secured from and contributions sent to the Scottsboro Defense Committee at 112 East 19th Street, New York City. One of the most simple and convincing statements of the whole case is contained in a pamphlet called "Judge Horton's Opinion" which may be secured from the Scottsboro Defense Committee at the price of 5c.

NEXT MONTH

An article entitled "The High Cost of Justice" written by Charles H. Houston will appear in the May issue. We hope also to present a discussion of the new unification plan of the Methodist Episcopal Church involving a segregated conference for its colored churches.

•

Other topics to be considered in spring issues of THE CRISIS will be a discussion of Workers' Education in Denmark and a discussion of the revived interest of American Negroes in consumers' cooperation.

OUR CONTRIBUTORS

Arthur P. Davis is a member of the faculty of Virginia Union University in Richmond, Va.

•

Mary D. Brite is secretary of the Cincinnati branch of the American Civil Liberties Union.

•

Malcolm A. Jacksen is a student at Columbia University.

•

Marion Cuthbert is employed by the national board of the Y.W.C.A. and is a member of the board of directors of the N.A.A.C.P.

•

Dr. E. Kotz has recently come to this country from abroad.

MARCHING THROUGH GEORGIA

Courtesy the Washington *Post*

The Negro Professor

By Arthur P. Davis

The precarious and often thankless position of the Negro professor is here outlined by one of the most conscientious members of the profession

THE Negro college professor is in a bad way. Unorganized as a group, woefully underpaid, criticized on the one hand for being too timid and ineffectual, and on the other hand for being too radical, he is the "forgotten man" of the present social order. Nobody, not even his students, takes him very seriously, and he "plugs away" daily at a most important but most thankless job without even getting the satisfaction of knowing that he is doing something worthwhile. Perhaps the most appropriate slogan he could adopt to characterize his choice of a profession would be Dante's inscription over the gates of Hell: "Abandon all hope, ye who enter here."

Economists like to think that economic factors lie at the roots of all problems. They are right, at least in part, with regard to the professor's hopeless situation, because the first major problem which confronts him is the economic. Baldly stated—he is criminally underpaid. Having slaved at the most menial and humiliating work for a period of from five to ten years in order to get his degrees from a high-priced northern university, he comes out finally with a body often impaired in health and practically always a large debt to repay—money which he has had to borrow to supplement that which he so painfully earned. He is then ready to go to work; and if he is fortunate enough to get a position, he can look forward to an average salary of *less than two thousand dollars a year*. The doctor in his community who has spent less time than he in preparation will make from three to five times more than he makes. The average Negro undertaker will pity him.

What does the future hold for him in salary? Very little. In some of the better schools he can look forward to a chairmanship of a department at three thousand. And one or two fortunate schools pay in special cases a salary of five thousand, but Oh, how "special" are these cases! Even in these "fortunate" schools the "rank and file" get below two thousand. The future, however, at two thousand would not be the darkest picture possible if one could count on a commensurate retirement salary. In many Negro schools there are no retirement plans. One merely works until one is useless, then starves to death. If he saves anything on the salary he gets, he will be dead anyhow; he will not have lived.

Overworked at Poor Pay

Naturally enough with this inadequate salary the Negro professor is overworked. He teaches from eighteen to twenty-one hours a week (the normal load is fifteen), and in addition, if he is any good, must help in extra-curricula work of some sort. This, of course, leaves him little or no time for his own reading, but since he does not make enough to buy books, it works out all right.

Not only does reading suffer, but his social life becomes something of a strain. As a professor he feels that he must maintain a certain social status. In an effort to do so he often lives above his means; in fact, he has usually been educated above his means, because the average American white man of his economic status would not have gone as far in education as he has. He has learned how one on his intellectual plane should live; the strain comes when he tries to approximate it on his meagre salary.

Every once in a while the professor is given a fellowship from one of the two boards helping Negro education. However, the boards when they grant these fellowships assume that the recipient has saved some on his own and that the school will also continue the teacher's salary. The first assumption is reasonable but theoretical; the second—well most schools can not afford to pay a teacher on leave-of-absence. Consequently, the professor usually finds himself with a fellowship of from twelve to fifteen hundred on which to support his family at home and to support himself in graduate school for one year. When he finishes that year and returns to his position, he finds out that it will take him five years to pay back the money he has borrowed to supplement his fellowship. Why go? one may ask. He has to go if he wishes to keep a job.

In the final analysis there seems to be a tacit assumption that the Negro professor ought not to be too much concerned about such material things as salary, social standards, fine living. He should really think more about the spiritual aspect of the duty which he has placed upon him. This attitude is a hang-over from the missionary days when Yankees came South and gave their "all" for the cause of Negro education. Unfortunately that age is past, and the Negro professor feels that he should be paid, and paid well, for the important job that he does. He feels that his salary should be commensurate with the time and money that he has invested in his training. He feels this, but as yet he has done nothing about it. The best "break" he gets is from rating agencies which require the schools to standardize certain salaries; but in reality, he ought to have an effective, militant organization of his own which would at least put up a fight for his rights.

Never Certain of Job

The second problem confronting the college teacher is the precariousness of his situation. He can never be wholly free, because he is never wholly certain of his job. There are so many factors which go to make up his world, any one of which may cause his dismissal. He has the president, the dean, the department head, the student-body, the trustees, and the community to please. Little things under peculiar circumstances can suddenly become terribly important and ominous. The president's wife may object to his manners, the death of a president may mean a cleaning-out, smoking (which is still "taboo" in many schools) may trip him, failure to attend chapel may become a capital crime, and, of course, drinking will get one kicked out of the best schools.

The community, also, has a large share in the professor's permanence in a school. Strangely enough the town has never wholly accepted the college teacher for what he is. They respect him in a left-handed manner, considering him a cross between a preacher and a social worker. He must "mix," but not too much; he must be "regular," but not too regular; he must be ever ready to furnish moral and cultural leadership, but he must not be too critical of the town when he dips into the town's business. The town, however, is never hesitant about expressing *its* opinion of the professor, and this opinion counts "plenty."

Then there are the "goose-step" Negro schools with a regimentation so stringent that only the utterly spineless can teach in them. These schools place the "system" first and all else second. These are the schools who laud "spirit" and let

scholarship go to the devil. These are the schools that will sacrifice any teacher that dares to have a thought of his own contrary to the "system." These are the schools that crush completely the spirit of any teacher foolish enough to remain in them. However, there is one safe-guard connected wth this type of institution. If the professor even looks as though he MAY have a soul of his own, he will never get a position. These schools can pick "handkerchiefheads" easier than a squirrel can crack a nut.

There are other schools whose presidents insist on "co-operation"—a terrible word. Of course every teacher should take it for granted that he is going to help his school in every way possible, but co-operation in many schools is a synonym for coercion. You must co-operate by teaching Sunday school, you must co-operate by attending useless conventions; you must co-operate by eating in the school dining room when you could board more cheaply elsewhere. None of these things is so bad in itself, but it becomes irksome when a professor begins to feel an infraction of such a minor "must" will give rise to a bit of feeling which will eventually make him lose his job because of that classic excuse—"lack of co-operation."

Positions are scarce, and professors are a docile lot; consequently most of them conform to rules and restrictions which are often insulting. The professor knows that once he is tagged "radical," he will find all doors closed to him, and since the poor devil can do nothing but teach, he swallows his pride, grits his teeth, and "takes low." If he is to eat, he must "fall in line." But the tragic part of this conformity is that, sooner or later, it breaks the spirit, and when that is gone, you have just another spineless, timid soul passing on to his students only his little, narrow fears and ingrained cowardice.

Cannot Perfect Scholarship

The last and worst aspect of this situation is the spiritual. The Negro professor, because of the conditions mentioned above, finds himself doomed to mediocrity and worse in the field of scholarship. Lack of money, over-work, and the other unpleasant factors make it practically impossible for him to do anything outstanding in the field of pure scholarship. He cannot buy books on a large scale himself, and he cannot get them at his school libraries, because there are no really adequate libraries in the Negro schools. Probably the worst handicap of all is the lack of a scholarly atmosphere about him. There is no incentive, and, of course, no money for research in most schools save in the more utilitarian fields such as Agriculture and Socio-educational-science. As a matter of fact, the atmosphere in most of the schools is decidedly anti-scholarly. Everybody wants the professor to forget all of his highfalutin' notions about pure scholarship and become "practical." To make a course "practical" means simply removing nine-tenths of the original content and diluting the remaining tenth with ample doses of "bologna." No scholar can hold up after teaching two or three such courses. After a young Ph.D. in physical chemistry has taught "House-hold Chemistry" for two years, he is lost—irrevocably lost—to the field of chemistry.

Prolonged teaching on an elementary plane tends to demoralize a scholar, and most teaching in Negro schools is necessarily on this plane. (There are at present only three graduate schools, and the enrollments in them are not yet very large.) He soon feels himself "slipping"—forgetting all that he has ever known. He finds himself becoming an intellectual provincial entirely out of the cosmopolitan stream of new trends and thoughts, and there gradually comes over him the depressing and distressing realization that he is a "has-been." His little world has become a dull, drab round of petty, jealous colleagues, and dumb, surly students. His life becomes a series of combats about inconsequential grades, long assignments, and overdue themes. He sees the future stretching unchangingly before him while he, mouthing platitudes to groups of callow, indifferent youths, realizes that he has done absolutely nothing with a life that began with so much promise. All hopes dashed, he watches his children grow up in a genteel poverty to begin the struggle all over again. Truly a depressing picture—this of the Negro professor.

Some Bright Spots

In conclusion, however, it is only fair to state that the picture is not all black. There are a few schools which are fair to their professors, which pay decent salaries, and which urge and help their professors in the field of scholarly research. There are also a few students in most schools who repay any efforts taken with them. And, above all, there are happy moments of spiritual peace and comforting sanctuary from the harshness of ordinary living to be found on several campuses. But these are exceptions and are not numerous enough to offset the general drabness of the average situation.

Then, again, one must admit that the picture does not seem the least bit dismal to all professors. There are some whose sensibilities are so dulled that they feel nothing. These are the "blessed" creatures who will never be "problems," and who will, therefore, always have good jobs. There are the others who sense the situation and resolve to play the game for all it is worth. These are the presidents of the future. To both groups "everything that is, is right," and they rather despise the more sensitive souls who "kick against the pricks."

Last of all, one, in fairness, must realize that even the schools are not always wholly to blame (in fact, we are not blaming but stating). They, too, suffer along with the professor. Most of them are reared on a flimsy foundation of philanthropy, and during these lean years that foundation has become ever so shaky. In one sense they are all beggars, and the beggar's discriminating powers are proverbially limited. Yes, they and the professor are both in the same vicious circle, but as fellow-sufferers, they should, at least, have sympathy one for the other.

Voted Prettiest Girl

Miss Lulu Dwin of the Weaver high school, Hartford, Conn., has been voted the prettiest and most courteous among the 159 graduates. She has ranked high in scholarship throughout her four years at the school. Speaking of the election, the Hartford *Times* said:

"We regard it as something well worth chronicle that Lulu Dwin, of Negro parentage, was chosen as the prettiest girl in the Weaver High School class that will be graduated Thursday.

"This demonstration of the absence of race prejudice in a large Connecticut school accredits the state's best traditions in that respect with an exemplariness that should receive national attention.

"The personal tribute to Miss Dwin from her schoolmates is a remarkable one, doubtless exceptionally merited.

"A mark of fair-mindedness was set in this election which gives the school and the community reason for pride."

Sharecropper Pamphlet Out

A new pamphlet telling of the struggle of the sharecroppers has just been published here and is available for distribution. It is called "Revolt of the Sharecroppers," and was written by Howard Kester, organizer of the Southern Tenant Farmers' Union, which has an interracial membership in Eastern Arkansas of more than 10,000 sharecroppers. Mr. Kester gives a vivid description of the hardships of the sharecroppers, the beginning of the union, and of the oppression and terrorism of the officials and plantation owners. The pamphlet is bound in heavy paper which is occupied entirely with photographs from the sharecropper country. It is a pamphlet of 100 pages and sells for 50 cents. It may be ordered from the League for Industrial Democracy, 112 East 19th Street or the National Association for the Advancement of Colored People, 69 Fifth Avenue, New York.

Kentucky's Scottsboro Case

By Mary D. Brite

A 19-year old boy sits in the death cell in Kentucky because the same kind of "evidence" used in the Scottsboro case was used against him. His "confession" was obtained by the same methods denounced by the U. S. supreme court in the Mississippi torture case

FOR the second time the supreme court of Kentucky has denied the appeal of John Montjoy for his life. This is Kentucky's Scottsboro Case. Probably Mrs. Irene Cummings never heard of the Scottsboro Case, but she made use of the old southern psychology to rid herself of a relationship that had become irksome to her. She achieved two results with one stroke; she escaped payment of a monetary claim and she sent the man to whom she owed it to the gallows.

The background of the case is very simple. For months John Montjoy, a 19-year old colored boy, had been providing Mrs. Cummings with "muggle" cigarettes. What other relationship was maintained between them naturally did not appear in the record. She made an appointment to meet him on March 23, 1935 at about 8:45 P. M., at the rear of a grill in Covington, Kentucky, when she was to pay for cigarettes she had bought from him. She claimed that he compelled her, at the point of a gun to go to an alley back of the grill where he raped her.

In her evidence Mrs. Cummings testified that after Montjoy had "driven" her into the alley he discussed his intention with her, and when she became convinced that she "was in for it," she requested him to go up the alley to ascertain if any one was there. In other words, she sent him to see if any witnesses were around while she waited for him to return and rape her. Why did she not run from that alley if she knew what was going to happen and wished to avoid it? No, she saw in this situation, which she may have welcomed, a means of once and for all ridding herself of Montjoy and his relations with her.

Following this alleged attack Montjoy left, after having already extracted some money from her purse, and subsequently Mrs. Cummings appeared at the door of the Kentucky Grill, claiming she had been raped. She was hysterical (her constant use of "muggle" cigarettes would account for her hysteria), which however, did not last long, for within fifteen minutes she was accompanying officers of the law to a number of different Negro localities Montjoy frequented, and when she failed to locate her assailant, went with them to police headquarters where she identified Montjoy's picture in the rogue's gallery. The police officers suggested that she consult a physician, but she did not do this, according to her own statement, until the day previous to the trial, some four weeks later.

Another colored boy named Willie Black was arrested at the same time. He was held for nearly a year, and finally released because it was stated there was no reason for detaining him.

Forced "Confessions"

Both Black and Montjoy were lodged in the Covington, Kentucky, jail, the latter being placed in a small cell in which it was impossible for him to stand upright. Third degree methods were used in both cases. This is routine procedure. After enduring this type of torture for six days and nights young Black finally admitted he had seen Montjoy take money from Mrs. Cumming's purse, but had not seen him rape her. Armed with this "confession" the officers went to Montjoy's cell at about 3:30 in the morning and confronted him with it. Then Montjoy succumbed to pressure and terror, and Leroy Hall (one of the arresting officers) wrote a second "confession," modeling it more or less on the first one which he had also written. On his own statement Hall then took both "confessions" to his ex-wife, got her to type them, brought them back and obtained both signatures a second time. What became of the original hand-written "confessions" has never been explained. The typewritten "confessions" were used in evidence and on them and the evidence of the victim(?) Montjoy was found guilty of rape and given the death sentence by a jury composed of twelve white men.

Having no money to engage counsel, two attorneys were appointed by the court, Bert King, a well known Covington lawyer and William E. Wehrman. Really there was no occasion for appointing either. Mr. King, the senior counsel, made no attempt to defend his client nor would he permit his associate to do so. The defendant was not put on the stand and allowed to tell his own story. When asked his reason for pursuing this course Mr. King stated that since Montjoy had not been able to convince him of his innocence, why give him the opportunity of trying to convince a jury whom he could not convince. Montjoy, however, was able to convince one man of his innocence. Mr. Wehrman, the junior counsel, not only endeavored to have Montjoy testify, but after his conviction, took up the case on his own initiative and carried it to the supreme court, because he was convinced that the defendant was innocent and that he did not have a fair trial. At his own expense, in time and money, Mr. Wehrman has fought step by step in an endeavor to save Montjoy from the gallows.

Public pressure has been sufficient to take Mr. King out of the case entirely, since it was evident he did not safeguard the interests of his client, nor indeed make any effort to do so. Montjoy requested that he be removed and made application to the court that Mr. Wehrman alone represent him.

As an evidence of what happens in a southern court when a white woman accuses a colored man of rape, the Montjoy case is of tremendous importance. If a legal lynching can be carried out by the courts in the case of a Negro for a crime there is good reason to believe he did not commit, what protection has any man, white or black, against the unprincipled accusations of an unprincipled woman? And what protection do the courts afford if a man can be convicted on flimsy evidence such as the statements of Mrs. Cummings? And what becomes of our reliance upon the theory of justice before the courts?

Jury Exclusion Raised

It has been pointed out that there is not much to choose as between the man and the woman; that dealing in "muggle" cigarettes stamps Montjoy as having engaged in unlawful activities; that his picture in the rogue's gallery indicates that he had already fallen afoul the law. This is true. What should be also pointed out, however, is that from information obtained for the American Civil Liberties Union and the Cincinnati branch of the N. A. A. C. P. it was learned that young Montjoy was an easy prey to influences, be they good or bad;

(*Continued on page* 114)

The Negro—A Victim of Nationalism

By Malcolm Aage Jacksen

UNLIKE the elephant, it is indeed a tragedy that the Negro—particularly in America—forgets so quickly.

Events of moral disintegration have occurred so often and glaringly in his life for the past one hundred years, that he, like all other races, ought to keep and make these remembrances the guiding light in his life. But unfortunately he keeps no malice in his heart—except towards his own brethren—and like the Christian whom he exemplifies, he prays for his tormentors' sins, instead of reciprocating in kind to the harm done him.

Men may preach that two wrongs do not make a right; but in the principles of ethics advocated by nations for survival, none practices or advocates the theory of evangelical resistance.

Contrary to the age long question, "which came first, the hen or the egg," Negroes are conscious of one dominant interrogation; "which comes first, race or nationality?" From time immemorial they have proudly answered the latter, much, of course, to the respective nation's credit, and to their own dishonor. It is time, therefore, for us to make a change in the other direction—and like Dr. DuBois who saw the beauty of his idealism shattered—advocate and practice the theory of racial solidarity.

Some may say that this theory is not practical, but since we have not gained in the practice of the first, we may as well try the other. No group of people, like an individual, knows what benefits are to be derived from a change until it has been tried. Sameness becomes monotonous and disintegrating. Change is necessary for world progress.

Why do people migrate, if not for personal gain and advancement? Successful and satisfied people remain stationary, but unfortunately the Negro is not in that class. Like the white foreigner we have a perfect right to migrate and change our domiciles; for like the Jew we are an international character, without the blessings and privileges which are his.

A few years ago, I had the privilege of attending a meeting of one of our college fraternities. The principal speaker was a colored Harvard graduate and a man held in high esteem by aspiring colored youths. The main topic of his speech was based upon "our allegiance to the flag of the United States of America." He rambled on as to its virtues, benefits, and advantages for loyal, true, and devoted citizens. The audience sat spellbound with his flow of words, and affected New England diction; but nothing struck me so forcefully as the remark he made in advocating nationalistic pride over racial solidarity. Said he, "If I were to attend a prize fight in any American arena, and the combatants were unfortunately a white American and a colored foreigner, I would cheer for the white man, because his success would mean the recognition of our national athletic superiority." The stark truthfulness of this statement affected me, for like many others present I was also a foreigner.

The author is a native of the Virgin Islands now studying in the United States. His call for strict racialism is not one with which THE CRISIS and many of its readers agree, but we present it for the sake of a forum. Comments are invited

Yet I wondered many time after, could this man have been sincere in the things he said? Could he not see or visualize that regardless of his ability, he was still a Negro, and that white America was determined to keep him in a certain set groove, segregated and discriminated against for its own benefit, and his own disadvantage?

Only Way Out

The Chinese, Japanese, Jews, and even now the Germans have seen the benefit of this racial solidarity; why can't the Negro who has been the recipient of international mistreatment realize that this is the only way out?

DuBois with the Pan-African Congress, Garvey with his Universal Negro Improvement Association, Cockburn and Grey with their Caribbean Union, and now Sufi Abdul Hamid with his militant league, all saw this misrepresentation of nationalism, and advocated this unity as the thing most necessary for the race's survival.

Will this spirit of racial understanding triumph in the end over a vicious nationalism which has been disadvantageous to our growth? Will individual selfishness outlast the benefit of mass unity? The time is now ripe for this racial unity. White races are becoming envious of each other; disunity is prevalent everywhere in Europe; Japan is concentrating on her own progress in the Pacific; India under the leadership of Mahatma Ghandi is slowly breaking down all caste lines; West Africa is rallying to the defense of her brothers in Ethiopia. What are we here in the Americas and the West Indies doing to prove our right to survival?

So far we have done nothing, except gloat over the progress which others have said is admirable of our tolerance. But is this admiration enough? Ought we not to combine and work more zealously for a mutual racial understanding? The praise of an outside group may be extended with an eye to deceit, to make us if possible self-sufficient with the given mark made; of such praises we should always be careful.

Who can deny the fact that a Paul Robeson, Roland Hayes, Marian Anderson, Augusta Savage, Hall Johnson, James Weldon Johnson, or a Langston Hughes, are not all examples of true racial characters; yet for every one of these outstanding men and women, we have thousands of Negroes whose very soul is saturated with the fanatical disease of nationalism, making them narrow and bitter towards others who may have first seen the light of day under some other flag. Like a man's color one is not responsible for the place of his birth; but heaven knows he should be responsible for the decency and respect which should be shown his children. This respect can only be gained by the esteem with which we approach the benefit of racial solidarity.

Harlem and Opportunity

Who would deny the fact that the 200,000 Negroes concentrated in Harlem, the world's largest metropolis, would have advanced farther had they overlooked nationalistic differences and concentrated on racial unity? The fertile ground was all there, but while they stopped and bickered over obsolete prejudices, the whites stepped in and commercialized on their disunity. Who is to be blamed for this lack of progress? Should it be the native for his selfishness, or the foreigner for his misunderstanding? Both are rightfully to be blamed, for instead of being sympathetic and tolerant of each other's shortcomings, they individually gloat over each other's failures.

(*Continued on page* 114)

White, Black and Yellow Schools

IN his recent visit to Mississippi, George S. Schuyler, lecturer and columnist, noted educational facilities in the Delta state and sent THE CRISIS the following information with pictures:

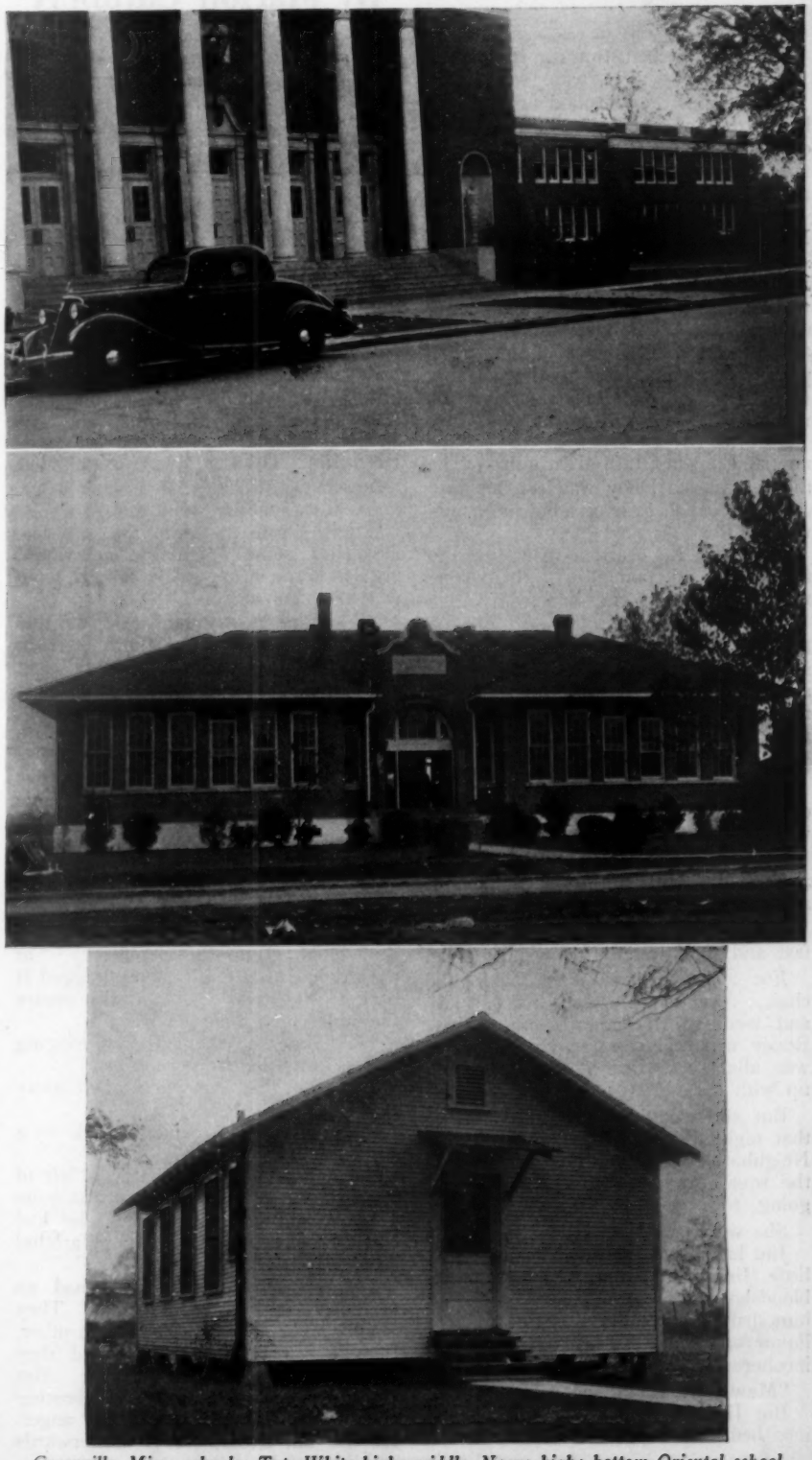
The school officials split up the children three ways in Mississippi. Usually the South divides its school children into "blacks" and otherwise. Every non-Negro child is classified as "white." Mississippi classifies its children as "Caucasians" and otherwise. Every non-Nordic child is classified as "colored." This threw the Chinese children into the Negro schools.

There is a considerable Chinese merchant population in the Delta section. They squawked to the celestial gods and carried the case all the way to the United States supreme court in an attempt to get their children into the white schools.* They did not succeed in this, but they did frighten Mississippi into setting up separate Chinese public schools.

So now the good town of Greenville has three separate sets of public schools: white, Negro and Oriental. Here is a picture of the white high school. The building was so long I could not get back far enough to get all of it in the picture. You see about two-thirds. Next, the Negro high school. It looks pretty good until you realize that there are more Negroes than whites in Greenville. By the 1930 census Greenville's population was 8,370 Negroes, 6,437 whites, and 89 Chinese. According to numbers the Negro children ought to be in the white high school, and the white children should be in the Negro high school. But although the Negro high school is so crowded that some of the children have to stand up in class, I have not heard any of the leading white citizens proposing that the white and Negro high schools be exchanged.

Finally, a picture of the Oriental school for all grades and all ages. The Chinese in this school are not foreigners but native-born Mississippians.

Three separate sets of public schools supported by one set of taxpayers to accommodate what is really just one set of American children. The prejudice goes round and round, and Mississippi comes out broke, with the lowest per capita wealth of any of the states and the highest percentage of illiteracy.



Greenville, Miss., schools: Top, White high; middle, Negro high; bottom Oriental school

* The case Mr. Schuyler refers to is Gong Lum v. Rice (275 U. S. 78, 1927), opinion by Mr. Chief Justice Taft to the effect that in excluding Chinese children from the white schools Mississippi did not violate the Fourteenth Amendment to the Constitution of the United States.

Mob Madness

By Marion Cuthbert

A stark story reminiscent of the Claude Neal lynching of 1934

LIZZIE watched Jim stir his coffee. Her eyes were wide with fever and horror. Around and around he stirred, and the thin stuff slopped over and filled the saucer. But he did not notice because he was talking to their son.

"Shore, we got 'im at the very spot I showed you and Jeff. Lem would o' slit his throat right then, but the fellers back on the pike was waitin' an' wanted to be in on it, too, so we drug 'im out o' the brush. The boys wanted ter git at 'im to once, but some o' the more experienced on 'em cooled us down. You was there last night, so you know as much o' that end o' it as anybody."

He turned to the neglected coffee now and downed it in great gulps. The thirteen year old boy watched, his face set in a foolish grin of admiration and wonder.

"Jeff said he heard a man down to the square say you all got the wrong nigger. Said this one didn't do it."

"Guess he did it all right. An' if he didn't, one of the black ——— stretched out Ole Man Dan'l, an' the smell o' this one roastin' will teach the rest o' 'em they can't lay hands on a white man, b'Gawd!"

"Les see the toe again."

The man took a filthy handkerchief out of his overalls pocket, and unwrapped carefully a black object.

Lizzie swayed, and fearing to fall against the hot woodstove, sank into a chair.

Then Jim and the boy finished breakfast and went out.

For a long time Lizzie sat in the chair. After a while she got up shakily and went in the other room. Little Bessie was still sleeping heavily. She was ailing and her mother had been up with her most of the night.

But she would have been up all of that night, that terrible night, anyway. Neighbors had run in on their way to the square to ask her if she was not going, too.

She was not going.

Jim had come in long past midnight, little Jim with him. His eyes were bloodshot. She would have believed him drunk, but there was no smell of liquor on him. The boy was babbling incoherently.

"Maw, you should a seed it!"

Big Jim shut him up. The two fell into bed and slept at once.

After a time it was day, and Lizzie moved like a sick woman to get breakfast.

She stood looking down now on little Bessie. The child's yellow hair had fallen across her face. This she brushed back and looked for a long time on the thin little oval of a face. The purple veined eyelids were closed upon deep blue-gray eyes. Lizzie's own mother had said she was the living image of little Bessie when she was a child. Delicate and finicky. But when she was sixteen she had married six foot, red-faced Jim. He was always rough, but men seemed all like that. She did not know then that he would . . .

After a little the child awoke. She gave her some breakfast, but would not let her get up. Allie Sneed from next door ran in.

"Everything's as quiet as kin be this mornin'. Not a nigger on the street. Lizzie, you missed it last night!"

Jim drove the truck for the store. He had gone to Terryville and did not come for lunch. Little Jim came in, swallowed his food and was off. It was cold, so Lizzie kept the woodstove going smartly. She held little Bessie in her arms and rocked back and forth. All day she had not eaten, but she was not hungry. She rocked back and forth . . .

. . . they got It down in the brush on the other side of the branch . . . they took It into the woods . . . at dark they tied It to a car and dragged It back to the town . . . at the square they piled up a huge bonfire . . .

. . .Jim had helped by bringing crates from the store. . .

. . .they had cut parts of It away . . .

. . .Jim had somethink black in a handkerchief. . .

. . .then they put what was left of It on the fire. . .their house was quite a way from the square, but she had heard the shouting. Every house around was emptied. . .

. . .once her brother had had an argument with another man. They fought, and pulled knives on each other. Both were cut pretty badly and they feared the other man would die. But she never shrank from her brother after that. All hot words and anger. He did not shout, crazy. Afterwards he did not brag. . .

. . .they did not fight It. . .they caught It like an animal in the brush . . .if It had been an animal they would have killed It at once. . .but This they took in the woods. . .before they killed It outright they cut off Its fingers and toes. . .

. . .Jim had something black in a handkerchief. . .

SHE put the child back in bed and went out in the yard to pump some water. She leaned her hot face against the porch post. In the dark by the fence something moved. It came nearer.

"Mis' Lizzie? O my Gawd, Mis' Lizzie! Dey burned me out las' night. Ah bin hidin' in de shacks by de railroad. Waitin' fo 'de dahk. You allays good to us po' cullud people. Hope yo' Jim put me in de truck an' take me to Terryville tonight. Tell 'im he'p me, Mis' Lizzie, tell 'im he'p me!"

She could only stare at her. The voice of the black woman seemed far away, lost in the shouting in her head.

Their home was quite a way from the square, but she had heard the shouting.

The voice of the black woman seemed to go away altogether. So Lizzie went inside and began supper.

Soon after Jim came home and ate his supper. He was weary and dour. As soon as he was through he went to bed, and the boy, too.

Lizzie sat by the fire. Little Bessie was better and sleeping soundly.

. . .if Jim had not been so tired he would have come to her. . .

. . .he did not yet know she was going to have another child. This child, and little Bessie, and little Jim, had a father who helped catch a Thing in the brush. . .and cut off the quivering flesh. It seemed that all the men in the town had thought this a good thing to do. The women, too. They had all gone down to the square. . .

. . .little Jim was like his father. The other day he had spoken sharp to her. As big Jim so often did. He said she was too soft and finicky for her own good. Most boys were like Jim. When little Bessie grew up she would marry a boy like this. . .

. . .when little Bessie grew up. . .

. . .some boy who could touch her soft, fair flesh at night, and go forth into the day to hunt a thing in the brush, and hack at its flesh alive. . .

Lizzie looked and looked at the child. She remembered things which she had

(*Continued on page* 114)

Interracial Student Conference in Florida

IN promised outcomes, students of three Florida schools made new history in race relations through an interracial conference held at Bethune-Cookman College on March 3. Eighteen students under the leadership of Dr. Edwin L. Clark represented Rollins college, of Winter Park; nine under the leadership of Professor Dean Barry represented the University of Florida, at Gainesville.

Each of the visiting schools had exchanged in advance with Bethune-Cookman a list of questions to be discussed. Bethune-Cookman supplied nine speakers; each of the visiting delegations supplied four.

Rollins had submitted the following questions to Bethune-Cookman:

1. By what means can Negroes most effectively improve the condition of the race? e. g. industry, education, the ballot, basic re-organization of the social system, etc?
2. As a means of ultimate adjustment do you prefer voluntary segregation, or association without regard to race?
3. What things can white friends do that will immediately and significantly help improve the condition of Negroes?
4. What practical steps do you wish the white members of this committee to take, to improve race relations in Florida?

Bethune-Cookman had, in turn, submitted the following questions to Rollins:

1. How may white people help break down the opposition to Negroes in many branches of organized labor?
2. Indicate some of the things that white people suggest Negroes should do in approaching employers to give Negroes skilled employment.
3. What attitudes,—social, political, economic,—should be cultivated in building harmonious race relations?
4. Why is it that attempts by Negroes to gain equality in certain social advantages are met with such violent opposition from white people?

The following questions the University of Florida submitted to Bethune-Cookman:

1. How can Negro and white students cooperate for the betterment of each other?
2. What developments are most encouraging to Negro students?
3. What are the general dreams or hopes of possible accomplishment of Negro students?
4. What is the educational outlook from the Negro student's point of view?
5. How do Negroes feel on the question of peace and war?

Bethune-Cookman submitted the following to the University of Florida:

1. How can white people help create training opportunities for Negroes in industries?
2. Should we encourage the interest of a larger number of white youths in the Interracial Conference, or should the maximum

THE CRISIS believes interracial conferences between colored and white students in the South are significant events along the long road to justice between the races. When such conferences are held in a state like Florida, they are doubly significant

be in the Negro race? Reasons for your answer.
3. What is the basis of the conventional discriminations between races as practiced here in Florida? Is it founded on tradition, behavior, difference in physical characteristics, or what?
4. Would you, as students of the State University, be willing to accept Negroes in your graduate and professional courses? Give reasons for your answer.

In the conference, which began at 2:00 p. m. and continued until nearly 4:30, each appointed speaker attacked the question assigned to him in dead earnest, with a manifest desire to be perfectly fair. Of course the answers varied in length and in depth of analysis. Here are a few extracts:

Emphasis on Employment

Replying to the question from Rollins, one Bethune-Cookman speaker suggested that Negroes can effectively improve their own condition by pooling

President Mary McLeod Bethune—Hostess to Conference

their capital in race-controlled enterprises, by vocational guidance and technical training, even for supposedly "closed fields;" by the development of socially desirable habits, by increased knowledge of government and politics, and by safe-guarding the purity of the ballot. Another preferred association to voluntary segregation, in order to discourage the tradition of inferiority, and to permit the Negro to make his best contribution to the world at large rather than solely to his own race. Another suggested that among the things white friends can do to improve the condition of the Negro are the provision of better educational advantages, fair consideration of the Negro in the distribution of federal relief, and discouragement of discrimination against the skilled Negro worker. A fourth suggested to the visiting committee from Rollins, for the improvement of race relations, their favorable representation of the Negro to other colleges for whites, the exertion of influence on editors to play up meritorious deeds of Negroes as prominently as they do the misconduct, and the organization of groups for the study of Negro history and literature.

In Rollin's replies to Bethune-Cookman, one speaker, in suggesting how to break down opposition to Negroes in organized labor, was of the opinion that intelligent selfish interests would prompt the white laborer to co-operate with the Negro rather than fight against him. In offering methods of approach by Negroes in applying for jobs, it was suggested that alertness, attractiveness of presence and initiative make favorable impressions. The speaker ruefully added from personal experience that employers are highly critical, and usually the securing of jobs, even by whites, requires lots of "pull." A third representative spoke boldly for tolerance, freedom from prejudice, and judgment of the individual on the basis or personal merits rather than according to racial ties, as desirable attitudes in the building of harmonious race relations.

Want Limitations Lifted

Replying to inquiries from the University of Florida, one Bethune-Cookmanite recommended for better student co-operation a deliberate act of the will to know the other fellow better and to practice tolerance, joint participation in pleasurable activities, and a union of forces in the spreading of propaganda for inter-racial goodwill. Another declared that the Negro student's dreams and hopes are just as ambitious as are those of the white; he wants economic security, and freedom from artificial limitations, whether of residential and business territory or of occupational opportunity. The Negro stands for peace, declared another, but will shoulder his responsibility willingly in case of a national emergency.

One speaker for the state university was of the opinion that whites ought to outnumber Negroes on interracial councils because white people are largely responsible for the status of the Negro; besides, more education is needed among whites than among Negroes in race relations. Another, discussing industrial opportunities for Negroes, asserted that the Negro must become economically independent through technical training, and that he can adjust himself better than the white man can adjust him. A third gave frankly as his opinion that the traditional attitude of whites toward Negroes is an inheritance from the fear of Negro domination engendered during the Reconstruction period; today the basis is largely economic. Almost paradoxical seemed his conclusion that continued achievement on the part of the Negro will attain for him final security, and will eventually force favorable recognition. The university's fourth speaker seemed to hedge on the question of accepting Negro students by declaring that the members of the delegation would certainly be willing to accept a Bethune-Cookman graduate into their ranks; he explained apologetically, however, that all departments are already overcrowded.

Throughout the discussion, all evinced an admirable harmony of spirit, a commendable breadth and tolerance of viewpoint, and good scholarship in the marshalling of facts with which to back up opinion.

Dean J. A. Bond, of Bethune-Cookman, presided. Dr. Bethune welcomed the visitors with the reflection that Florida may look forward to better race relations in the tomorrows in proportion as the coming generation creates better understanding through such means as the present assembly. At the close, Professors Clark and Barry commended the efforts to think clearly, honestly, above the planes of prejudice and tradition. They warned that not all of the problems discussed are capable of immediate solution, but give something definite and worthy toward which to work.

The Bethune-Cookman Choral Club under the direction of W. A. Sykes entertained with musical specialties at intervals throughout the program.

The visiting delegations spent a portion of the forenoon inspecting the campus and attending classes. They were entertained at the noonday lunch by the Bethune-Cookman faculty and student members of the Inter-racial Council. Hosts, hostesses and guests were freely intermixed at the various tables.

The conference was the second of its nature. The students of Bethune-Cookman and of Rollins met in March of last year for a similar discussion. Out of that meeting developed the Interracial Student Council organized last May between the two schools. It was then decided to invite other schools to become joint members. The University of Florida is the first to respond to the invitation.

National Negro Congress Meets in Chicago

The National Negro Congress, called largely through the efforts of John P. Davis, executive secretary of the Joint Committee on National Recovery in Washington, D. C., met in the 8th Regiment Armory in Chicago, Ill., February 14–16. Officials declared 970 delegates attended, over half of whom came from New York, Philadelphia, and Chicago. The Congress was called to consider the predicament of the Negro and to adopt resolutions and a program for improving the condition of the race.

The Congress adopted a great many resolutions, declaring against Italian aggression in Ethiopia; for the Costigan-Wagner anti-lynching bill; for the Van Nuys resolution; against gag and sedition laws; against white primaries; for the reduction of representatives in Congress in accordance with the voting population; for the enforcement of the 13th, 14th and 15th Amendments; for a program of workers' education; against the Hearst press; for enlisting the church in a program of social action; for the support of Negro business; for the support of anti-segregation laws; for a program of equal education, such as is now being carried on by the N.A.A.C.P.; against child labor; for interracial education for both groups; for aid to sharecroppers; for an international Negro Congress; against the special discriminations and exploitation suffered by Negro women; for housewives' leagues and consumer groups; for an extension of the United States Neutrality Act; against company unions; for trade union activities; for adequate old age pensions and unemployment insurance; against war and fascism.

At the final session, A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, was elected president; John P. Davis, secretary, and Miss Marion Cuthbert, of the national staff of the Y.W.C.A. treasurer. The next Congress was called to meet in Philadelphia in the spring of 1937.

Superiority, Inferiority Complexes

By E. Kotz

Dr. Kotz, from an experience of fifteen years in Africa, discusses again that old question of the superiority and inferiority of peoples

WE speak of inferiority and superiority complexes. Each one of them is the sign of a defective mental state. Many, who for some reason or other feel themselves handicapped and who become self-conscious will very often develop an inferiority complex. Sometimes a national tragedy will throw a whole nation in such a humiliating state of mind. The makers of the so-called peace-treaty after the world war knew this and did not miss a single opportunity to emphasize the inferiority of those with whom they wanted to make peace.

One comparatively minor clause of the Versailles treaty may serve as an illustration. By special arrangement with the Egyptian government all foreigners accused of a crime committed in Egypt had the privilege of being tried before their own consular court. If convicted, they were sent home for their prison term. Now the Versailles treaty took pains to stipulate that Germans henceforth must go to trial in Egyptian courts and if convicted serve their term in an Egyptian prison. Such "little" points of the voluminous Versailles treaty are not known to the general public; but—along with many others—they served a well planned purpose, namely to make the "enemies" conscious of their inferiority and keep them down for good.

Very often people suffering from an inferiority complex revolt against it and try to overcome it by little "tricks." The man who *thinks* he is ugly will dress all the flashier. The little preacher, who *thinks* he is insignificant will be tempted to overcome his lack in stature by loud shouting and much gesticulating. An exaggerated sensitiveness, touchiness and even stubbornness are usually nothing but the results of such a complex. Since it is a state of *mind*, it can only be corrected by a different way of *thinking*.

Superiority complex is just another word for plain arrogance usually based upon little else but a gross lack of tact and knowledge. The "other fellow" does queer things, at least they seem queer to us, because they are so *different*. Being convinced at the same time, that there is but one way of doing things correctly and that is *our way*, everything different is in itself inferior. Therefore the first step towards removal of a superiority complex is the acceptance of a very simple yet far reaching principle: *Difference is not always inferiority.*

The truth of this principle was very forcibly demonstrated to me right in the beginning of my fifteen years' stay in Africa. We, of course, frowned upon the custom of the natives of having their cattle—though separated from them—yet under the same roof with them. As a matter of fact we frowned upon almost everything the natives did, because it surely was *different;* but this special custom seemed to go directly against all our ideas of progress and hygiene. Well, we had come to show them how things were done rightly—that is how they were done in *our* way. Ours was to be a hygienic stable, just for the cattle and not close to any human habitation. Of course we had to build it with "native" materials; but it was different and therefore bound to be much better.

Reasons for Difference

It surely must have looked different to the natives too; but they helped us build it, took their pay and said nothing. Very likely they regarded it as just another of the white man's unreasonable whims; but they knew it was not always healthy to tell the white man that his doings were foolish. So why bother?

We were delighted with our hygienic stable, and so were—the leopards, of which the jungles were full. With the absence of any human scent and with no fire to warn them of the presence of human beings they thought the stable ideal. One night a big leopard killed about a dozen of our goats and sheep. More visits followed and one morning the missionary was almost killed when he surprised a leopard jumping through the air-hole that we had made high in the wall for hygienic reasons. The wild animals liked our stable so well that the necessity of having one at all became less urgent from day to day. But that was not all.

In the native huts a fire is burning constantly. Its smoke screen does not only serve as mosquito-netting but it also puts a varnish on the grass roof which the terrible white ants do not appreciate. They who destroy almost everything that is not made of iron leave those grass roofs alone. The smoke varnish is not according to their taste.

No such inhibitions when it came to our hygienic stable. Lustily the white ants ate their way through the wall of sun-dried bricks into the roof and found it unprotected. They did a thorough job. When the next rainy season came the roof was as leaky as a sieve and the whole stable came down one night with a crash that taught us a lesson.—The new stable which we built then in true native style had room for the living quarters of the shepherd and his family. Often in later months we watched the smoke of their kitchen fire curl through the new grass roof and we felt that cattle and roof were safer after we had "gone native." We further understood the reasons for a habit, that although not 100% hygienic, yet was immensely well adapted to the needs of the country and of a man without great means. Indeed the "difference" was so reasonable, that we chose to be different ourselves.

Different, Not Inferior

To the casual European observer the African native seems to be a human being of a low order, dirty, lazy, tricky, and without any culture whatsoever. He usually thinks of him as a "wild" and a "savage." Thus the colored people in America and elsewhere are often somewhat ashamed of their original home country. However there is no need for this nor to develop a complex over such reflections, because the Africans have an astonishing culture of their own, though they are not civilized in the sense in which we have grown accustomed to use the word. Professor Dr. V. Luschan in his preface to my book on African customs puts it thus: "The culture of the colored people is certainly fully different from ours,

(*Continued on page* 114)

THE HIGH COST OF JUSTICE

Next month THE CRISIS will have an article by Charles H. Houston pointing out the high cost of securing justice for underprivileged groups.

Injustice Balked

Courtesy Chicago *Defender*

Editorials

A Dangerous Sign

IN barring THE CRISIS from the public schools of the District of Columbia, the board of education has done this publication a small service, but has started something of the greatest danger to the American tradition of free speech. THE CRISIS, we are informed, was dropped from the list of publications approved by the board because it contains "militant propaganda." Further significance is given the banning of the magazine when a circular from the office of the superintendent of schools dated January 6, 1936, is found to contain the statement:

"In general each committee should undertake to prepare a list of magazines and periodicals for continued use in our schools that have educational value, that are factual, *and that are free from objectionable matter.*" (Italics ours.)

The instructions prepared by Superintendent Frank W. Ballou state:

". . . such topics as the following may be considered adequate reason for discontinuing the use of a magazine: (7) It undertakes to indoctrinate pupils in what to think."

There it is in a nutshell. THE CRISIS is not suitable because it militantly propagandizes for justice and equality for Negro citizens of the United States. Because it tries to indoctrinate pupils with the teaching that lynching is bestiality and murder and should be stopped; that peonage and sharecropping slavery are wrong and a man and his whole family should receive more than thirty cents a day—*in credit*—for picking cotton; that Negroes should have the right to vote freely and hold office; that colored children should have the same public education given other children; that the Negro people are entitled to equal opportunity and equal wages and salaries in all types of employment; that they must have justice before the law; and freedom from insult, humiliation, discrimination and enforced segregation.

Leaving aside, for the moment, the obvious truth that white students and teachers should be taught these very things, the District board chooses to forget that one out of every four persons in Washington is colored. An adequate education for their children would seem to require information on the status of the Negro race and methods now being urged to improve that status.

Far more serious than the individual plight of THE CRISIS, however, is the menace to all free speech contained in the blanket banning of "objectionable matter." Objectionable to whom, and by what standards? This incident ought to drive home to colored people the absolute necessity of fighting "gag" laws and "gag" rulings whenever they appear. There can be no liberty for Negroes or other racial and political minorities if free discussion is to be choked off.

Five Years of Scottsboro

THE month of March is the fifth anniversary of the infamous Scottsboro case. On March 25, 1931, nine Negro boys—the youngest thirteen years of age—were rounded up off a freight train in Paint Rock, Ala., and charged with attacking two white girls dressed in overalls who were "bumming" on the train.

The story is known by now to most literate people all over the world. Twice the United States supreme court has reversed convictions, saying the defendants have had their constitutional rights flagrantly violated. Ruby Bates, one of the alleged victims, repudiated her first story and declared the boys did not attack her or Victoria Price. Judge James E. Horton, then a member of the Alabama circuit bench, declared in 1933, after sitting through the second trial of Haywood Patterson that the evidence was preponderantly in favor of the defendant. He set aside the conviction and granted a new trial.

Throughout this long legal battle the defendants have grown to manhood in jail, some of them spending considerable time in the death cell. They have been subjected to constant intimidation and pressure to drop the defense organizations and lawyers fighting for their freedom and throw themselves on the mercy of the State of Alabama, which has spent five years trying to murder them through a systematic, deliberate disregard of their rights. The lengths to which this intimidation has gone is shown by the cold-blooded shooting of handcuffed and manacled Ozie Powell, one of the defendants, by Sheriff Sandlin on January 26 following an argument over repudiation of counsel. Powell, shot in the head twice and paralyzed on one side, is even now being pressed by police and other agents of the state to break the morale of all the defendants, get them to throw their backers overboard, and "let Alabama do it."

Beginning March 25 and running through April 9, 1931, the Scottsboro boys were arrested, indicted, tried, convicted and sentenced to death. That same period this year ought to be a time of rededication to the cause of their freedom. All over the country people ought to come together in conferences and meetings to take a new pledge and to rally financial support to the united Scottsboro Defense Committee now in charge of the case.

John Hope

IN the death of Dr. John Hope, president of Atlanta university, not only the Negro race, but the nation as well suffered a distinct loss. For Dr. Hope was a leader in education, a field of the greatest importance to the welfare of his race and the country at large. He took time from his educational duties to be active in numerous national civic movements and in each of these was a wise counsellor. To the National Association for the Advancement of Colored People he was a friend and helper through a quarter of a century, being a member of the first national board of directors, and a member of the Spingarn Medal committee.

Jim Crow Medicine

THE Manhattan Medical Society of New York and the National Medical Association have condemned the plan of the newly organized National Hospital Association to build a chain of Jim Crow Negro hospitals across the country. This latter organization, promoted by the Rev. Amos Carnegie, envisages the raising of tens of millions of dollars from colored people. Passing over the practical difficulty of raising funds, the two medical societies have branded the scheme as one which would fasten the chains of segregation more tightly about Negro medicine and Negro health. The task in this country is to break down, not built up, the idea of separation in medical training and practice and other fields of endeavor. The Rev. Mr. Carnegie is on the wrong road.

No Torture

MISSISSIPPI has been told by the U. S. supreme court that the rack and torture chamber may not be substituted for the witness chair. Brown, Ellington and Shields have a new lease on life and the N.A.A.C.P. has another victory to its credit before the high court.

Kentucky Case

(*Continued from page* 105)

that his entire productive years have been spent in the present depression; that difficult as it is for a young white boy to obtain employment, it is much more difficult for a young colored boy to do so. Montjoy was trying to make a living in the only way that seemed possible to him at the time.

William E. Wehrman took Montjoy's case to the Appellate court (the supreme court in Kentucky) on a motion for a new trial based on the ground that Negroes had been systematically excluded from the jury panel, contrary to a decision of the United States supreme court; that the "confession" Montjoy signed had been secured under duress; that a typewritten confession was introduced in evidence instead of the hand-written or original one; that no physical examination had been made of the woman; that the jury was instructed, after having been out for several hours, to return a verdict in ten minutes or be shut up for the night; and finally, that the defendant was not put on the stand in his own defense. The motion was denied. It was followed by a second motion for a rehearing by the supreme court, which has also been denied. It now passes out of the jurisdiction of the Kentucky courts into that of the Federal courts. A committee of prominent citizens in Cincinnati has announced that it will aid the American Civil Liberties Union and the N. A. A. C. P. in appealing the case to a higher court.

Mob Madness

(*Continued from page* 108)

thought were true when she was a child. She was a woman now, and she knew that these things were not true. But she had thought they were true when she was a child.

The fire in the stove went down, then out. She made no effort to replenish it. Toward morning she went to the table drawer and took something out. She went in the other room and looked down on the uncouth figures of the sprawling man and boy. It was over the boy that she finally bent, but she straightened at once, remembering that the man and the boy were one. So she turned to the little girl, and the lifted blade of steel did not gleam any more.

Jim had had a good rest and awakened early. He found the bodies, already cold.

When the shock of the first terror let him find his voice he declared he would kill with his own hands every black man, woman and child within a hundred miles of the town. But the sheriff made him see that it was not murder. All this she had done with her own hand.

"She didn't touch me, ner the boy. When they go mad like this, sometimes they wipes out all."

Out in the yard Allie Sneed said to an awestruck group, "I knew it was somethin' wrong with her when she held back from seein' the burnin'. A rare, uncommon sight, that, and she hid in her house missin' it!"

Nationalism

(*Continued from page* 106)

Education and intermarriage will, and are slowly breaking down these nationalistic barriers. But what will be the temperment of those who are not susceptible to assimilation, or even education; will they be allowed to deter the thing which will effectually give us a place in the sun, or will some leader arise to show them the fallacy of their ways?

Among the historical facts reserved for human consumption, we are too recently removed from slavery to forget the sources of our migration. The person whom we despise because of dialetic and linguistic differences, may be a cousin whose tolerance and lonesomeness is worthy of our sympathy and racial understanding. Nations and culture may bloom and decay, but the beauty of race exists forever.

Complexes

(*Continued from page* 111)

but it is in no way inferior."

It is true, they cannot read nor write; they do not know anything about electricity, the telephone, the radio or the steam-engine. At the same time poison gas, machine-guns, mines, submarines, bombing-planes, long-range guns and war-blockades to starve women and children, organized gangsterdom and many other pleasant features of our "twentieth century of progress civilization" are fully unknown to them also. A future civilization may weigh ours and find it terribly wanting.

They are not reluctant at all to give due credit to the wonderful technical achievements of our civilization. But their deductions are sometimes startling and make one see things in a new light. A native once admired the beautiful locks that we had on all our doors, chests, boxes and even briefcases; but at the same time he stated to his friends in a language that he thought was unknown to me: "Their country must be just full of thieves else they would never have thought of such devices." Which deduction, I was at once forced to admit, was not only logical but also quite true.

Space does not permit to say much about African culture; but their proverbs, full of poetry, common sense and philosophy, their beautiful and rich languages (some of them having more forms of the verb than even the Greek), their politeness and especially their marvelous laws, surprise the student of anthropology. He will learn with displeasure, that his new friends harbor a great many foolish and superstitious ideas, yet at the same time he will recall the existence of what I call "civilized savagery" at home, customs also dictated by fear, like knocking on wood, broken mirror, spilt salt, the number 13, black cats, fortune tellers, card-readers, mascots, etc. Such line of thinking will keep him humble and protect him against any superiority complex in dealing with people, who, though strange, will become less and less different the longer he studies them. On the other hand he will become more appreciative of the beautiful things he discovers. I believe that no race on earth has produced a proverb with a deeper love and tenderness than the humble Pare tribe in East Africa. They crystalized the eternal motherly love and affection in just one little sentence:

Kamango ni kamango, nakerekongomala.

"A loving mother will continue to be a loving mother even if she has wrinkles (from old age)."

Scottsboro Trial April 17

The postponed trial of Clarence Norris, second of the Scottsboro defendants, has been set for April 17 in Decatur, Ala., according to notice received by the office of Samuel S. Leibowitz, chief defense counsel. Norris was scheduled to have been tried in January immediately following the trial of Haywood Patterson, but when Patterson was found guilty and sentenced to 75 years in the penitentiary, Judge W. W. Callahan postponed the other trials.

The defense announces that the setting of a definite date for the Norris trial calls for renewed support from the public in spreading the story of the case and raising funds. The hardest struggles are yet to come. There is great need for money and contributors should send gifts to the Scottsboro Defense Committee, 112 East 19th Street, New York, N. Y. Send for the pamphlet "Judge Horton's Opinion." A clear statement of the whole case. Price five cents.

From the Press of the Nation

Editorial of the Month

Human Rights Under the Constitution

San Antonio, Tex., *Evening News*

RECENT opinion by the United States supreme court on an appeal from Mississippi, may be broadly considered a reversal of the effect of the Dred Scott decision (1857). In the early case Chief Justice Taney held that a slave was property and could be taken into a free state without sacrificing the owner's title to him. Chief Justice Hughes' opinion in the Mississippi appeal is a ringing affirmation of human rights under the Constitution. The case concerned the trial of three Negroes charged with murder and sentenced to be hanged. The record showed that purported "confessions" had been wrung from them by "third-degree" methods, and that they had been threatened with further torture should they repudiate the confessions on the witness-stand. The state supreme court had upheld the convictions on the ground that defense counsel should have objected to the "third degree" testimony after, not before, its submission to the jury.

In his opinion—in which the entire court concurred—Chief Justice Hughes rebuked the state tribunal for standing upon a technicality where human life was concerned. He added the court's belief that the only evidence against the defendants was the illegally extorted "confessions." While a state has the right to determine its own judicial procedure, he wrote, "it may not substitute the rack and torture chamber for the witness-stand." The highest court was applying the guarantees carried by the Sixth Amendment—an article in the Bill of Rights.

The General Assembly of Virginia in 1936 came, sat and went. It will go down in the history of the mother of Commonwealths as the only legislative body which saw hants and chased goblins from the time the opening prayer was said until the gavel sounded the knell and the members joined in singing "God Be With Us Till We Meet Again."

Balancing a "horse and buggy budget" without raising taxes and memorializing the Congress of the United States to send Negroes back to Africa were the monumental achievements of our law makers in the year of our Lord 1936.

And still, some marvel why there exists "a noisy and obnoxious lot of agitators."—Richmond *Planet*.

Max Yergan, Y. M. C. A. secretary, who has served in South Africa since war days, is on his way back to his post, but his reception from the white administration is not likely to be as cordial as it was when he first went to lead the natives in "the good life."

Mr. Yergan has shed himself of his delusions, and now visions the South African social system as a system of super-exploitation, merciless and grinding the natives further into slavery. Labor organizations among natives is outlawed, he says, and here is a result.

"Since 1932 profits in the gold mines around Johannesberg and in the Transvaal have increased 100 per cent and dividents over 70 per cent. Wages of white workers have been measurably increased. But not since the war has there been a single increase in the wages paid to over 200,000 Africans working in these mines." . . . —*Amsterdam News*.

Congressman Hamilton Fish of New York is one of the most ardent supporters of Senator Borah for the Republican presidential nomination. The congressman realizes that the senator has several hurdles to clear, some of them very difficult. The handicap is his attitude against the interest of colored citizens. . . .Mr. Borah's record does not appear as clear as Mr. Fish is anxious for it to be. The article in the current issue of THE CRISIS, "Borah—What Does He Stand For?" fully substantiates the charge made against him. Should the Republicans persist in giving him the nomination, it will be the cause of the "walking out of" thousands of colored voters who may land in the Democratic fold.—Savannah *Tribune*.

The barring of THE CRISIS, the official organ of the National Association for the Advancement of Colored People, and *Opportunity*, magazine of the National Urban League, from the public schools of Washington, D. C.—on the recommendation of Dr. Garnet C. Wilkerson, first assistant superintendent,—on the grounds that both these magazines contain too much "militant propaganda," is startling evidence that those in charge of forming the educational policies for the schools in the nation's capital are a bit wizened in mind and outlook. . . .—Cleveland *Eagle*.

The proposal of the United Mine Workers that colored locals be done away with and that Negro workers be taken into organized labor along with white expresses the ideal by which unionism must be guided. Step by step the labor front is to be built up.

Now that the Mine Workers, one of the most powerful of all unions, has taken a stand for their free entry to all unions, the goal is in sight, to be reached when black workers measure up to the high hopes of those who want them put on an equality. . .—The *Call*, Kansas City, Mo.

Apparently justice is as dear as life is cheap in Alabama. Ozie Powell, partially paralyzed, a bullet in his brain, hovers between sanity and insanity in the Birmingham jail. Charges that he and the other unarmed defendants were the intended victims of a lynch plot remain uninvestigated. Instead, Governor Bibb Graves congratulates his "law defenders" for "efficiency."

If there is a prize for the state which best succeeds in thwarting justice, Alabama should certainly win it, hands down.—*Afro-American*.

The AAA substitute legislation now before Congress revolves around soil conservation, and while it would accomplish for the land-owner a large measure of what the Act outlawed by the supreme court was doing, those who drew up the new legislation failed to take into consideration the tenant, the sharecropper, or farm laborer. . . .—Norfolk *Journal and Guide*.

When the United States supreme court reversed the Supreme Court of Mississippi in the cases of Brown, Ellington and Shields, whose convictions were based on confessions extorted by incredible brutality, another victory was achieved by the National Association for the Advancement of Colored People. . .—Philadelphia *Tribune*.

Along the N.A.A.C.P. Battlefront

The Treasurer Talks to the Branches

By Mary White Ovington

THE income received by the N. A. A. C. P. is divided into two classes, money received through the branches, and contributions sent directly to the national office. I am discussing money received from the branches to be used for general expenses, omitting money sent for some special fund.

First, as treasurer and for the national board I want to thank the branches for their loyalty to us during these difficult times. The depression has hit the Negro a heavier blow than any other element in the population. That despite this, branch contributions in 1935 were a trifle more than in 1934, is a sign of heroic effort and faith in our work.

But while this is true, my second point brings out the fact that the possibilities of branch support are far from being reached. The following table shows what I mean.

Apportionments paid by 259 branches during the year 1935

Class A paying from $1,500 to $1,000: Baltimore, District of Columbia, Cleveland and Detroit.

Class B paying from $1,000 to $500: Philadelphia, Pittsburgh, New Orleans and Birmingham.

Class C paying from $500 to $300: Cincinnati, St. Louis, Richmond, Springfield, Mass., Atlanta, Norfolk, New York City, Boston and Newark.

Class D paying from $300 to $100: 25 branches.

Class E paying from $100 to $50: 50 branches.

Class F paying less than $50: 167 branches. This class averages $21 a branch.

Our membership is a dollar and upwards. Many thousands of people in cities sending in so little as not to be on this list could support the work of the organization without, to use the old time war phrase, "giving until it hurts." But we have not reached them. Of the cities named, a number have been benefited by one of Mrs. Lampkin's intensive drives and by the shorter visits of Mr. Pickens. Others have maintained their high standing entirely on their own initiative. They have been well officered by men and women who have realized the importance of the national work.

MISS OVINGTON
Treasurer of the N.A.A.C.P.

A second table shows more in detail the sources of our support.

Percentages of Total Branch Payments on Apportionments Received at the Office During the Year 1935 by States

Pennsylvania	11.4
Ohio	8.8
Maryland	7.1
New York	7.
Michigan	6.5
District of Columbia	6.4
Virginia	4.8
Missouri	4.7
Louisiana	4.
New Jersey	3.6
Alabama	3.6
Massachusetts	3.4
Georgia	2.9
California	2.9
Oklahoma	2.5
Illinois	2.2
Texas	2.2
Indiana	1.8
Tennessee	1.1
Colorado	1.1
Connecticut	1.1
Iowa	1.
Rhode Island	1.
Florida	1.
North Carolina	.8
Kansas	.7
West Virginia	.7
Arkansas	.7
Kentucky	.6
Mississippi	.6
Washington	.6
Minnesota	.6
Oregon	.5
Nebraska	.4
New Mexico	.3
South Dakota	.3
Arizona	.3
Wyoming	.3
Utah	.2
Wisconsin	.2
Nevada	.1
South Carolina	.01
Delaware	.01
	100.

I could talk a good deal about these percentages, but I will let them speak for themselves, only saying that they follow some law all their own. They do not correspond to the proportion of urban population in the states (we have never reached the rural population), nor to the local need for our help. Our strength moves from place to place with a few deep-bedded rocks like Pennsylvania, Ohio and the District of Columbia. These rocks represent untiring workers who know their jobs.

The spring campaign for memberships has begun and whether or not the national office shall be able to do the work that it should will depend upon whether it receives support from many groups, some in great cities, some in smaller ones, some in outposts. Those 167 branches that send in an average of $21 a year, will they do something worth while? As treasurer, I would like to have it considered whether we can continue to carry such branches on our books. As it is now, they scatter our work which might be more successful if it were more concentrated. They represent usually a few people who meet rarely and who might better join the national body direct. I'd like the opinion of my readers on this matter.

A young woman said to me the other day, "I have joined the N.A.A.C.P. but the national office seems so distant." She lives in New York! I wish I could bring the national office nearer to all those who believe in our work. For the number who can visit us must be small, though no small amount of the time of the officers is taken up in seeing visitors coming for information which must be given them. From Paris, from Brazil, from Ethiopia, from South Africa and

from Melbourne, Australia, to note a few from this year's visitors' book, men and women visit us for aid in their studies or their journalistic work. And with them come the poor and oppressed, those whom discrimination and poverty have brought close to despair.

These people must be served by a small staff that has its regular work, legal, economic, humanitarian. That work must not suffer from lack of support. Occasionally branches think they can do without us and turn all their efforts on their own work. But they are mistaken. Our prestige is essential to their prestige. We sink or swim together. How important our organization in all its ramifications looks to the outside world, the colored group in this country does not as yet understand. Steady publicity and good work has made our name known throughout the world. We must function creditably, at our best. With your help we can make 1936 a great year. I believe we shall.

CRISIS Barred in Capital

On February 21 the national office received notice that THE CRISIS had been barred from use in the schools of the District of Columbia. The reason for the barring was said to be that THE CRISIS contained "militant propaganda." The action of the board of education was said to be upon the recommendation of Dr. Garnet C. Wilkinson, assistant superintendent of schools, who is also treasurer of the District of Columbia branch of the Association. The branch, at its meeting on February 28, sent a protest letter to the board of education. Charles H. Houston of the national office, who was formerly a member of the board of education in Washington, wrote a letter to board protesting against the barring of THE CRISIS. The acting editor of THE CRISIS has written to Superintendent of Schools, Frank W. Ballou asking for the official reason for the barring of THE CRISIS, but up to the time of going to press had not received an answer. There is a great hullabaloo in the District of Columbia over the teaching of Communism and it is thought that the barring of THE CRISIS is a part of this hysteria.

Nashville Branch Starts With 425 Members

As a result of a ten-day campaign here, 425 members were secured in the National Association for the Advancement of Colored People and a Nashville branch organized. Officers are: Walter S. Walker, president; Mrs. Frankie Pierce, first vice-president; the Rev. A. M. Cochran, second vice-president; W. J. Hale, Jr., secretary; and Arthur G. Price, treasurer. The drive was conducted by Mrs. Daisy E. Lampkin, national field secretary, and she was given wide community support and the cooperation of churches, civic and fraternal organizations, sororities and schools.

Railroad Heeds Jim-Crow Car Protest

The Chicago, Rock Island and Pacific Railroad has acted to correct the division of the jim-crow car on its train from Little Rock to Oklahoma where white men, colored men and colored women were required to use the same toilet. The action was taken after a protest and warning sent to the railroad by Charles H. Houston, special counsel of the National Office. Mr. Houston declared the condition was a violation of the law to furnish equal accommodations and comfort and that the railroad was liable for suits for damages.

Police Brutality Case Won by Chicago Branch

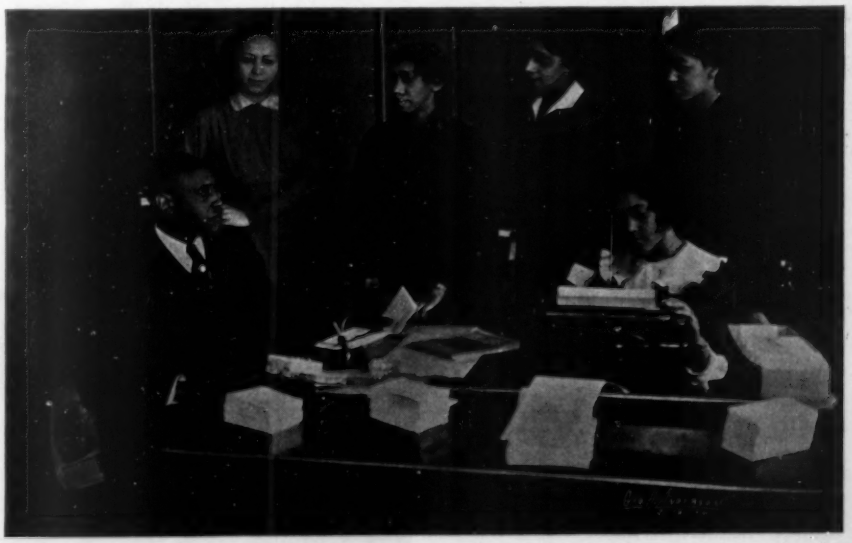
A victory against police brutality and intimidation of Negro citizens was won by the Chicago branch of the N.A.A.C.P. when George A. Blakey of its legal staff secured the discharge of Cassie E. Jennings, a supervising foreman on a WPA project in Washington park here.

Jennings was arrested on January 15 by Officer Lou Steinberg, after Jennings objected to the officer beating another worker on the job with a nightstick. The officer is alleged to have called Jennings "a nigger" and to have threatened to have him discharged from his job. After an exchange of words the officer charged Jennings with disorderly conduct, kept him in a police station for twenty-four hours without booking him, and had him photographed and fingerprinted.

At the trial Attorney Blakey, acting for the N.A.A.C.P., produced white and colored witnesses in an attempt to show that Jennings was illegally arrested, was not guilty of a crime, but had been the victim of a growing tendency toward police brutality. Judge E. M. McGarry found Jennings guilty, however, and fined him $25, whereupon the N.A.A.C.P. immediately made a motion to vacate the court's findings, and this motion was heard on February 25. Following the argument of Mr. Blakey, the court sustained the motion to vacate the fine and Jennings was discharged. Jennings is considering civil action against Officer Steinberg.

Lynching Investigation Snagged in Committee

The Van Nuys resolution, which was reported out favorably by the judiciary committee of the Senate and referred to the committee on audit and control for approval on the appropriation of $7,500, is being held up by the audit committee, whose chairman is Senator James F. Byrnes, Jr., of South Carolina. Senator Byrnes refuses even to call a meeting of the committee to consider the resolution. Mr. Byrnes is understood to be the White House spokesman on the Senate floor, but it is not known what motives are prompting his actions.



The leading team in the recent Nashville, Tenn., N.A.A.C.P. membership drive. Seated, left to right: Walter S. Walker, Miss Mattie May Baker; standing, Miss Ida Moore, Mrs. Irene Carney, Mrs. Amanda Bacote and Mrs. Hazel Stuart. Mr. Walker was elected president

Birmingham Branch President Arrested

Dr. E. W. Taggart, president of the Birmingham, Ala., branch, was arrested March 3 because the branch had distributed posters soliciting new members in the Association and protesting against the crime of lynching. The poster stated:

"You Can't Win By Yourself
Join the N.A.A.C.P. Now
Annual Membership Campaign
February 28th–March 16th
Annual Membership Fee—$1.00
Per Year

Lynching—America's Shame
It can and may happen to you any day—Climaxes all the evils perpetrated upon the Negro—Over 6,000 lynched since 1880—Fifteen (15) in 1935. The N.A.A.C.P. has led the fight 27 years against these evils and for the Negro's right to be FREE and to LIVE. You can help this fight by joining the N.A.A.C.P. Over 400 branches in U.S.A. Support your Birmingham Branch; it serves your community."

As illustrations on the poster there was a picture of the lynching of Rubin Stacy at Fort Lauderdale, Fla., July 19, 1935, and also a picture of the lynching of Bert Moore and Martin Dooley, who were killed July 15, 1935 at Columbus, Miss.

At first Dr. Taggart was under the impression he had been arrested under the Downs's anti-sedition ordinance of Birmingham and he so advised the national office. The Downs ordinance prohibits the carrying or distribution of literature advocating the overthrow of the government. There was, of course, nothing on the Birmingham branch poster advocating overthrow of the government. When Dr. Taggart was brought before the court, however, he was cited for violation of section 5474 of the City Code prohibiting the posting of advertising matter on fences, buildings, telephone and telegraph poles. He was fined $28 but the fine was suspended when he promised not to violate the ordinance and when he directed that posters erected in violation of the ordinance be taken down. The posters were distributed in shops and stores.

"Beat Borah" Campaign Started in Ohio

Under the leadership of Dr. George P. Craig of the Cleveland branch of the N.A.A.C.P., a state-wide campaign against Senator William E. Borah is going forward under the slogan, "Beat Borah."

Dr. Craig has written letters not only to all N.A.A.C.P. branches in Ohio, but to all civic, social, fraternal and political clubs and groups, informing them that Senator Borah opposes legislation to stop lynching and that his record in the Senate shows that at one time he did not favor Negroes having the right to vote.

Senator Borah started his Ohio speaking tour March 19 in Youngstown.

Extradition to South Blocked in New Jersey

Joseph Gathers, enrollee in the CCC camp at Camp Dix, N. J., was free this week after having been held in jail awaiting extradition to South Carolina on a charge of murder, because the Bayonne, N. J., N.A.A.C.P. branch rallied to his defense. Gathers was arrested as a suspect in the murder of Jack Fowler, a federal officer, in Berkeley, S. C. on May 14, 1935. Through some circumstance the authorities in South Carolina secured a photograph of Gathers and directed that he be arrested in New Jersey. The young man was held in $15,000 bail for a hearing before U. S. Commissioner Joseph Holland. When Gathers and nine other colored youths were observed by three witnesses from South Carolina, none could identify Gathers as the man wanted. The case was dismissed. Acting for the Bayonne N.A.A.C.P. were Attorneys Charles W. Carter of Jersey City and Rosario Mazzola.

Youth Work

The following colleges have indicated their interest in the formation of college chapters of the N.A.A.C.P.:

Virginia State, Ettrick, Va.; A. and I. State College, Nashville, Tenn.; Southern Christian Institute, Edwards, Miss.; Paine College, Augusta, Ga.; Gammon Theological Seminary, Atlanta, Ga.; Rust College, Holly Springs, Miss.; Friendship College, Rock Hill, S. C.; Agricultural, Mechanical and Normal College, Pine Bluff, Ark.; Meharry Medical College, Nashville, Tenn.; Bishop College, Marshall, Tex.; Lane College, Jackson, Tenn.; and Louisiana Negro Normal College, Grambling, La.

The organized work is proceeding under the direction of Miss Juanita E. Jackson of the national office. In addition to college chapters, Miss Jackson is interested in building up the whole youth work of the N.A.A.C.P. and has outlined a program for youth activities for each branch. The goal is a youth council (older young people) or a junior branch (high school age) in every city where there is a N.A.A.C.P. branch. It is planned to devote several sessions of the annual conference in Baltimore, June 29–July 5, to youth work with the young people sending their own delegates to participate in the discussion of their program.

Jess Hollins Case To Be Fought Further

Although Jess Hollins, who was convicted in Oklahoma on a charge of criminal assault on a white woman, declared in a signed statement that he did not wish to appeal from his life sentence, attorneys acting for the Oklahoma N.A.A.C.P. have announced that they are still at work on certain technicalities which may be used to bring the Hollins case up later in a motion for a writ of habeas corpus.

U. S. Supreme Court Reverses Torture Case

No further action has been taken by the state of Mississippi against Ed Brown, Yank Ellington and Henry Shields, three sharecroppers of Kemper County, Miss., whose conviction on a charge of murder was reversed by the U. S. Supreme Court on February 17. The state has not indicated whether

Left to right: Roscoe Dunjee, editor of the Oklahoma City "Black Dispatch" and a director of the N.A.A.C.P.; Jess Hollins; Cecil E. F. Robertson, one of Hollins's attorneys

it will attempt to retry the men or dismiss the case for lack of evidence. The only evidence against the trio was a "confession" which was secured by torture. The Supreme Court declared this confession of no value and practically, although not specifically, directed that the case be dismissed. Earl Brewer, Esq., carried the case to the Supreme Court for the defense.

Harlem Mass Meetings

The New York branch and the national office of the N.A.A.C.P. have been cooperating in a series of monthly mass meetings in Harlem. The first was the annual mass meeting of the Association dealing primarily with lynching, held in January. The February meeting was devoted to WPA as it operates in New York City and the principal speaker was Victor F. Ridder, chief administrator of WPA in New York. The March meeting concerned itself with the deplorable conditions in the Harlem schools with James Marshall, member of the school board, as a speaker along with Dr. Charles H. Roberts, chairman of the Mayor's Commission on Conditions in Harlem and Charles H. Houston, special counsel of the N.A.A.C.P. It is expected that the April meeting will concern itself with recreational facilities in Harlem. The topic for the May meeting has not been agreed upon.

Annual Conference Under Way

Because of the July 4 holiday at the end of the week, it has been decided to open the annual conference in Baltimore on Monday night, June 29 instead of Tuesday night, June 30. This will allow four full days for discussion with evening mass meetings devoted to discussion for the delegates.

Notices from all over the country indicate that the attendance this year will be exceptionally heavy. The southern branches are making extensive plans to send a heavy delegation. The Middle-west is equally active and, of course, the branches along the eastern seaboard will have many representatives in Baltimore. Tentative plans call for a parade and a huge outdoor meeting either at one of the night sessions or on Sunday evening, July 5, for the closing day. Branches are urged to begin now to raise money to send delegates to the conference and to devise plans for sending more than one delegate.

Branch News

The **District of Columbia** branch entered a protest on the freeing of two white youths for ringing false fire alarms when a colored boy in 1932 was sentenced to ten years for pulling false alarms. The white boys are said

MRS. E. LUTHER BROOKES
Captain of the leading team in the Atlanta, Ga., campaign

to have been treated lightly because two senators were interested in their cases.

Charles Calloway spoke on the National Association for the Advancement of Colored People during a program in observation of Negro History Week at **Ottawa, Kan.**, February 12 and 13.

Dean Pickens, director of branches, was one of the speakers for Brotherhood Day on February 23 in **Hackensack, N. J.** Dean Pickens was also the chapel speaker at Colgate University, February 14. Other organizations which heard Dean Pickens during February were an Adult Education forum in New York City, the Waldheim-Stevens Forum in Hoboken, N. J., and the Civic Forum of Yonkers, N. Y.

The **Ohio State Conference** of branches is one of ten state-wide organizations protesting the cutting of appropriations for public health, welfare, and educational work.

Walter White, secretary of the N.A.A.C.P., addressed four meetings in **Syracuse** and **Rochester, N. Y.**, the weekend of February 13–16.

George Thompson, president of the **Akron, O.**, branch, spoke February 21 before the women's organization of the First Presbyterian Church.

The **El Paso, Tex.**, branch celebrated the birthdays of Abraham Lincoln and Frederick Douglass with a meeting on February 12.

A Lincoln-Douglass meeting was held by the **Beloit, Wis.**, branch on February 16 jointly with the Y.W.C.A. and the Federation of Churches.

The **Tacoma, Wash.**, branch held a Lincoln-Douglass meeting February 16, and among those on the program was Miss Sadie May Wilson, Miss Roberta Spencer, Hugh Arnette, Miss Minnabelle Arnette, and Miss Roberta Weber.

R. C. Martin was elected president of the **Pueblo, Colo.**, branch on February 9. Other officers elected were E. E. Hall and J. A. Armstead, vice-presidents. Romeo Winston, secretary, Mrs. W. White, assistant secretary, and W. A. Holley, treasurer. The Pueblo branch was addressed by Dean Pickens early in March.

The **Kansas City, Kan.**, branch had as its speaker on February 16, S. Wray Choate, president of one of the student organizations at the University of Kansas. Others on the program were Miss Mildred McEwen, Miss Arlene Orme, Miss Bessie Jamison, and Rev. I. H. Fisher. Music was furnished by the girls' chorus of Sumner High School. Dr. W. M. Blount is chairman of the program committee and Claude L. Jones is president of the branch.

The **Hartford, Conn.**, branch had as its speaker on February 11, Alver W. Napper, associate editor of the Hartford *Advocate* who cited the achievements of the Negro race.

Wallace Campbell was the speaker on February 14 before the **Providence, R. I.**, branch.

The **Sacramento, Cal.**, branch held a rally and membership meeting February 12. Among the speakers were Miss Lucy Greer, the Rev. J. T. Muse, the Rev. E. B. Childress, and the Rev. Vernon Rose.

The annual banquet at which the **Grand Rapids, Mich.**, branch entertains in honor of the colored football players in the local schools was held February 26. Alden W. Thompson, Director of Recreation for the city, was the principal speaker. Alexander Tines was toastmaster. Howard V. Clarke was chairman of the football banquet committee.

The **Hopkinsville, Ky.**, branch was reorganized February 18 and the following officers elected: Walter Robinson, president; E. W. Glass, first vice-president; Prof. P. Moore, second vice-president; R. M. Story, third vice-president; Dr. P. T. Frazier, Jr., secretary; M. L. Copeland, assistant secretary and Dr. B. O. Moore, treasurer. Members of the executive committee elected are: Clarence B. Babbage, E. C. Brooks, William Buckner, Rose M. Hopson, George Shipp, J. C. Boyd, A. M. Irvin, Alex L. Hopson and A. B. Holmes.

The **New Castle, Pa.**, branch held a meeting February 14 and among those on the program were the Rev. N. L. Meeks, I. Miller, the Rev. W. W. Smith and the Joy Givers Quartet. The junior branch met February 20 to plan its spring program. The branch held its celebration of the twenty-seventh birthday of the Association on February 28 at Clendenien Hall.

J. Hudson Lockhart read a paper on "The Place of the Negro in the Field of Mechanical Invention" at a meeting of the **Troy, N. Y.**, branch February 19. George B. Kelly, presided over the meeting. H. Ross Kemp reported 10 new members. A committee of five was appointed to make a check up among mercantile and industrial establishments who employ Negroes in an effort to learn how many Negroes in the city are gainfully employed. The committee included J. H. Lockhart, Miss Frances Carlyle, Miss Emma Dale, Richard Kemp and H. Ross Kemp.

The **Phoenix, Ariz.**, branch held a dinner February 14 in honor of Lincoln-Douglass day.

The Interracial Forum of Waterbury, Conn. had Miss Juanita E. Jackson of the national office staff as its speaker February 16. Roy Wilkins, assistant secretary and acting editor of THE CRISIS, addressed the National Negro Congress in Chicago February 16 on the Costigan-Wagner anti-lynching bill and conferred with the executive committee of the **Chicago, Ill.**, branch.

Commissioner Hubert T. Delany, member of the N. A. A. C. P. board of directors, was the speaker at a mass meeting of the **White Plains, N. Y.**, branch March 15.

Dr. Ulysses S. Bagley was reelected president of the **Saginaw, Mich.**, branch at the February meeting. Other officers include: Mrs. Jennie Patterson, first vice-president; Bennie Falls, second vice-president; Mrs. Blanche Gibbons, secretary; Alex Johnson, treasurer. An executive board was appointed to include the officers, John Young, Mrs. Hallie Jones, Mrs. Ina Olivier and Aaron Battle Blount.

The Costigan-Wagner bill and several notable lynchings of the past few years formed the topic of discussion led by Miss Alice Butler on February 16 in the Methodist church at Pocatello, Ia.

Mrs. M. L. Danforth, president of the

Springfield, Mo., branch allowed the branch to use her home for a luncheon February 12 to celebrate the twenty-seventh birthday of the N. A. A. C. P. Twenty-five dollars was raised for the national office.

The **Savannah, Ga.,** branch met February 16.

Dean Pickens, who is on a western tour which will carry him to California, spoke to the board of directors of the Chamber of Commerce of East St. Louis, Ill., February 28 at noon. At night he spoke for the **East St. Louis** branch and on Sunday, March 1 at the Times street Y. M. C. A. at a successful mass meeting of the **St. Louis, Mo.,** branch inaugurating their membership campaign.

James E. Allen, president of the **New York, N. Y.,** branch was one of the Citizens Jury which investigated the riot in Madison Square early in February during which Congressman Veto Marcantonio and a number of others were taken into protective custody by the police. The Citizens Jury found that the police provoked the riot.

The Rev. E. E. Hall, member of the executive committee of the **Elizabeth, N. J.,** branch has been called to the rectorship of the Church of the Crucifixion, 43 West 140th street, New York City.

The **Bridgeport, Conn.,** branch held a banquet in the Messiah Baptist church March 17. McDonald Isaac was chairman.

A baby contest was held February 26 by the **Scranton, Pa.,** branch and was directed by Mrs. Zenobia J. Dorsey and Mrs. Bessie Smith.

The **Newburgh, N. Y.,** branch met February 24.

The **Allegheny Valley, Pa.,** branch met February 23 in West Tarentum.

Dean Pickens was the speaker at a meeting sponsored by the **Topeka, Kans.,** branch March 8.

The **Newton, Kans.,** branch observed Lincoln-Douglass day February 12. On the program were the Rev. J. D. Schmidt, the Rev. D. I. Strong, Samuel Ridley, president of the branch, Mrs. E. W. Rawlins, Ruthabell Rickman, Mrs. Earl Taylor and little Miss Muriel Chatman. The Rev. W. L. Roberson presided.

Dean Pickens, the director of branches, left New York, February 26, on a western tour to California. He will be gone until July. The tour began in St. Louis and will run through Kansas, Colorado, New Mexico, Arizona, Utah, Wyoming, Nevada, California, Oregon and Washington.

The Rev. R. T. Andrews was elected president of the newly reorganized **Dallas, Tex.,** branch. Following his election a committee on policies and objectives was appointed and has just made a detailed report on conditions in Dallas with recommendations for the activity of the branch. The report touches upon education; housing and sanitation; citizenship; hospitalization and medical facilities; parks and recreation; policing, probation officers, postmen; old age pensions. The committee report occupies four and one-half legal size sheets mimeographed and single spaced. It is a program which is ideal for the occupation of the activities of the whole branch. Chairman of the committee was the Rev. M. H. Jackson. Together with the Rev. Jackson the following members were active in formulating the report: Dr. N. C. McPherson, Dr. M. L. Whitsett and Dr. S. W. Geiser, all members of the faculty of the Southern Methodist University; Miss Ada Miller, Miss G. Hawkins, Fritz Cansler, Prof. L. V. Williams and Dr. R. T. Hamilton. Other members of the committee are: A. Maceo Smith, Mrs. John W. Anderson, Roger Q. Mason, Miss Marian Hill and Thomas Tolbert who is vice-president of the branch.

The **Daytona Beach, Fla.,** branch has written the national office commendation on the challenging of Senator Borah on his stand on the anti-lynching bill.

The **Cleveland, O.,** branch reports the following activities: preparation of legal action against Sheriff John G. Sulzmann for practicing segregation in the county jail; holding of interracial dance March 5 in an effort to revive participation of white people in the activities of the branch; exposed the Rev. W. W. T. Duncan of the Lakewood M. E. church, a former resident of the South, who has tried to belittle the movement to free the Scottsboro defendants; cooperation with state president W. W. Andrews of Canton with reference to a state-wide battle on the candidacy of Senator William E. Borah; inviting reporters from all the local Negro papers to attend all meetings; encouragement of parents to join parent-teacher's associations in all districts and thus influence school policy.

The Michigan State Conference of branches through President Henry W. Sweet 405 Gratoit avenue, Detroit, and J. McKinley Lee, Lansing, secretary, is urging every branch in the state to become affiliated with the state organization and fight the problems of Michigan colored people with a united front.

The Rev. W. L. Baxter of Cocoa, Fla. was the principal speaker at the 27th birthday celebration held by the **Brevard County, Fla.,** branch at the Titusville high school. The branch also celebrated Negro History Week with an appropriate program on February 15. Walter Wynn and Miss Wilhelmina Gilbert discussed various phases of Negro life. Music was furnished by the Titusville high school glee club.

The **Portsmouth, O.,** branch elected the following officers at their annual meeting in December. Solomon Biggs, president; James Sadler, vice-president; Moses Ridley, secretary; Mrs. Ruth Jackson, assistant secretary; and Mrs. M. L. Smith, treasurer.

A junior division was recently organized. Mr. James Setzer was appointed supervisor.

President Biggs served as secretary of the branch for a number of years. The branch plans a spring membership drive and are contemplating a speaker from the national office.

A report on the birthday celebrations held over the country will be made in the next issue of THE CRISIS.

The regular monthly meeting of the **Media, Pa.,** branch was held in the Second Baptist Church, Tuesday evening February 4. The junior division rendered a Lincoln and Douglass program. Miss Louise Ryder and Miss Robena Smith gave talks on the youth and their problems. Dr. R. R. Richardson, the pastor of the church, also spoke. The first equal rights law test case is now in the hands of the committee on legal redress, of which R. G. Fields is chairman. The case is listed King and Johnson vs. Dembow, theatre owner. At the hearing before Squire Morgan of Springfield the owner was held in $200 bail for court. Tanner Moore, Esq., of Philadelphia, is representing the complainants.

History and achievements of the **Montgomery, W. Va.,** branch of the N.A.A.C.P. Montgomery is located in the bituminous coal area of Southern West Virginia, nestled between the picturesque Allegheny mountains on the banks of the Great Kanawha River.

Our community, with its population of 5,000, has among it 827 Negroes. Montgomery has for a number of years maintained a branch of the N.A.A.C.P.

For two years an attempt was made by William Wicks to stimulate public opinion for the creation of such an organization. In 1930 with the aid and leadership of Mrs. L. D. Hodge, the Montgomery branch was organized. Dr. P. H. Calloway was chosen temporary chairman and Attorney John W. Love, temporary secretary. Professor T. W. Chiles was elected first president. Dr. P. H. Calloway, treasurer; Mrs. L. D. Hodge, chairman; Mrs. L. B. Taylor, secretary of the executive committee. Professor C. W. Driskell succeeded Professor Chiles in 1931; Mrs. Lucy Clark, secretary; Mrs. M. M. Johnson, assistant secretary. At the death of Professor Driskell in June, 1933, Mrs. J. J. Turner became president and Mrs. M. M. Johnson, general secretary. Other officers practically remained the same.

Achievements—The branch sent $10 to the national office to assist in the Dr. Sweet case in Detroit. 1931. Under the chairmanship of Professor T. W. Chiles and committee, a program was launched to secure a public bus station. Faymont Hotel refused to allow Negroes to wait in its lobby for buses. After a two-year fight, the bus station was built.

Investigated the situation at Hawks' Nest Tunnel where men were unjustly treated. (a) Conditions of men at work. (b) Compensation to men and families who were injured or killed while at work.

1932. Sent $16 to national office to assist the Scottsboro case. Sent $10 to help save Logan County, W. Va., Negro from death in the slaying of a white woman. Negro was implicated, but apparently not the murderer. Sent telegrams and letters to Senators and Congressmen on the flood situation in Mississippi Valley. Urged fair consideration in work and wage scale for Negroes.

Help to prosecute the case in Fayette County at Prudence, W. Va., against two white men who murdered a colored woman in her home. Sent letters and telegrams to Senators and Congressmen urging their support and vote for passage of the Costigan-Wagner anti-lynching bill. Investigation of policeman striking "Barron Boy" in the city of Montgomery—the policeman was removed from the force.

Investigation and protest made to Fayette County Board of Education for the removal of white bus driver who slapped a Negro high school girl. Nothing was done by the board.

Interceded in the Powellton murder case, Negro youth killed white miner in self-defense. Aided with other organizations of the community in the removal of an objectional sign to Negroes in the bus station. Joined with other local and state organizations in protest to the governor and legislature of West Virginia against discriminatory measures in operation of relief funds and work in the state of West Virginia. Urged that the name of the West Virginia State College not be changed. This was sustained.

Aided in bringing to the attention of the merchants of Montgomery the fact that Negroes were being "Jim Crowed" at the Montgomery Merchants Boosters Association Club. Aided in the prevention of the passage of the Pole Tax Amendment in West Virginia which had a tendency to cripple Negro suffrage.

Letters and telegrams of protest were sent to the governor and local members of the state legislature of West Virginia against the lynching in Greenbrier County and urged that the guilty be punished. Petitioned the governor to give reprieve and stay in the hanging of the Negro woman who was sentenced. The sentence was commuted to life imprisonment. Letters were sent to President Roosevelt and Secretary of Interior Ickes protesting the status of relief and relief jobs for Negroes in West Virginia.

The **Annapolis, Md.**, branch will publish a monthly bulletin especially to urge the people in the county who do not have access to the newspapers. The branch has joined the Maryland Federation of Organizations whose purpose is to fight for better educational facilities in Maryland. The matter of the replacement of a colored supervisor over colored WPA sewing workers by a white supervisor is being investigated by Mrs. Andrews, Mrs. Mason and Mrs. Brooks for the branch. A protest has been lodged with the library board on the ruling that colored people will not be allowed to use the public library, but that books will be sent to the colored churches for the use of colored people. Mrs. Hazel Brooks is directing the dramatic club which has twenty-two members. They are planning to put on three one-act plays with Miss Florine Little directing them.

Messrs. Howard D. Pindel and Robert Brooks were speakers at a mass meeting held at Eastport, Md., January 31. Mrs. Flora Andrews has been appointed chairman of the Scottsboro Defense Committee. Her assistants are: Mrs. Marie Thomas and Messrs. Hughes, Johns and Chambers. Mr. John Chambers has been named chairman of the N.A.A.C.P. birthday celebration. Attorney Thurgood Marshall of Baltimore met with the executive committee January 22. The branch has sent a letter to several cabaret owners protesting against the admittance of minors.

The **Savannah, Ga.**, branch adopted an official resolution commending the life, character and work of Dr. George W. Smith, a member of and worker in the N.A.A.C.P. He died December 26, 1935.

The **Montgomery, W. Va.**, branch of the N.A.A.C.P. held its monthly meeting January 5 in Kimberly, W. Va. Miss Elizabeth Scott was guest speaker. Her subject was "The Negro and Public Opinion." A report on the membership drive was given by Miss Ruth Bonner and Mrs. M. M. Johnson.

The **Chester, Pa.**, branch of the N.A.A.C.P. held its annual meeting at the Day Nursery of the Ruth L. Bennett Home for Girls, Tuesday evening, December 10, 1935. It was regretted that the Rev. L. S. Moore, pastor of the St. Daniel's M.E. church, resigned as president. He was an active leader of the branch and fought for the rights of the race locally and nationally.

The following officers were elected: Carter Grasty, president; F. L. Brodie, vice-president; Emma Bell, secretary; Ida K. Griffin, corresponding secretary; and Ann Wright, treasurer. Members of the executive committee are the Rev. L. S. Moore, Mrs. Ruth L. Bennett, Sadie W. Baker, Miss Hall and Lucy Wricks, E. C. Wright, Wm. Grasty, Jr., Viola Fountaine, Wm. Smith, the Rev. Thomas M. Thomas and Emanuel Campbell and Lewis M. Hunt. Mr. Batipps of Media, Pa., was the speaker of the evening. He outlined the equal rights bill of Pennsylvania recently passed by the state legislature. In the January meeting of the branch the officers were installed. A splendid program was rendered and E. Courtlandt Wright was the speaker.

The executive committee met at the residence of President Grasty, January 17. The Rev. Moore was elected as chairman. Wm. Grasty, Jr., sent in his resignation as a member of the committee, giving illness for his reason. The Rev. J. Pins Barbour, pastor of the Calvary Baptist church was elected in his place. The following committees were named: Financial, the treasurer, president and the Rev. Moore; press and publicity, E. M. Campbell, Mrs. R. L. Bennett and Miss L. Wricks; legal redress and legislation, Wm. Smith, C. Green, the Rev. Barbour; education, the Rev. Barbour, the Rev. Thomas M. Thomas and E. C. Wright; entertainment, Misses V. O. Fountaine, E. Bell, and Hall; junior work, Lucy Wricks, Emma Bell and Wm. Smith. All future meetings of the committee are scheduled each third Tuesday of the month at the Day Nursery of the Bennett Home. Much active work is expected this year by the branch.

MISS ALICE JACKSON

Whose application to enter the graduate school of the University of Virginia initiated the campaign in that state for graduate and professional training

The quarterly conference of the Illinois State Conference was held February 2 in Springfield, Ill. The session lasted only one day instead of two. The importance of memberships were stressed and delegates were urged to have their branches write senators and congressmen urging support of the Costigan-Wagner bill. They were also being urged to write Republican leaders opposing the candidacy of Senator Borah. At the February 2 meeting Simeon B. Osby resigned as secretary of the conference and Mrs. Alma L. Webster, the wife of Dr. D. E. Webster, president of the Springfield branch, was elected secretary.

The **Mobile, Ala.**, branch, through the efforts of J. L. LeFlore, secretary, has persisted in its fight for better railroad accommodations for colored people. Mr. LeFlore has carried on almost a one-man battle over a period of almost two years and has succeeded in securing greatly improved accommodations on the jim crow cars on all the southern railroads running in and out of Mobile.

Mr. LeFlore recently addressed a letter to Congressman Wm. I. Sirovich asking his interest and that of members of his committee in removing the color line in the navy. Mr. Sirovich stated that he is opposed to it and will do whatever he can to eliminate the same.

The **Auburn, N. Y.**, branch of the N.A.A.C.P. was organized in December, 1934 as an outgrowth of the Civic Club of the Booker T. Washington Community Center. The charter was granted to the branch January 11, 1935. Due to local economic conditions the work of the branch has been handicapped financially, but the program of the branch has been of interest and value to the community at large. We have had the general support of the colored citizens and many of the white citizens of Auburn.

At the meetings held twice a month, the programs have been varied. We have had speakers, discussions of current topics, articles reported from THE CRISIS and the leading Negro newspapers, reviews of current books, especially those written by Negroes, and other items of general interest were presented. Local, state and national affairs have been considered. In February a mass meeting was held with William Pickens, field secretary of the N.A.A.C.P., as speaker. It was the outstanding event of the year for our group. Members of the branch visited the Ithaca branch when Mr. Pickens was guest speaker there. The branch sent out letters and petitions in support of the anti-lynching bill and held a mass meeting to hear the broadcast given by Senators Wagner and Costigan.

During Negro History Week, the secretary succeeded in having published in the local white newspapers a series of articles on Negro History which were well received. Also pamphlets of J. A. Rogers "100 Facts About Negroes" were purchased and sent to white friends. In the public schools Negro children were encouraged to present material about Negroes in their classes whenever possible. As a result, one of the history teachers in the high school requested that material be supplied him on Negro history to be presented to his classes.

The branch sponsored a banquet in honor of the Booker T. Washington Hi Y Basketball team which captured the city league basketball championship for 1935. Prominent members of both races were in attendance. A card party and strawberry shortcake social was held at the Booker T. Washington Community Center with members present from the Ithaca and Syracuse branches.

During the summer months, the meetings and activities were suspended to be resumed in the fall with renewed interest. Plans are going forward for an interesting new year. Officers and members are hopeful for continued interest and a larger program during the coming months.

A junior class in music and drama will be started soon by the **Duluth, Minn.**, branch. The object is to provide programs of educational value and to spread the purpose of the organization. The adult education class (white) under the direction of Miss Mabel Valine (white) will present a playlet at the Y.W.C.A. Mrs. Ann Colby Albright, directress of the adult education music department, will present classes in conjunction with the playlet. Mrs. Albright is a member of the branch.

James E. Gayle, president of the **New Orleans, La.**, branch was the director of the emancipation celebration held January 1 in the Louisiana Freedman auditorium.

Appointment Protested

Harry C. Smith, editor of the *Gazette* of Cleveland, O., has written a letter to both Ohio senators voicing his disapproval of Judge Will P. Stephenson who has been mentioned for the vacancy existing in the United States Court for the Southern Ohio District. Mr. Smith based his objection upon the fact that Judge Stephenson wrote the decision in the Doris Weaver case handed down by the Ohio State Supreme Court several years ago. The decision in the Weaver case was a blow at equal educational facilities and upheld Ohio State University in discriminating against Miss Weaver in a practice home management cottage while she was pursuing a course in home economics.

LETTERS from READERS

Jew Hatred Among Negroes

To The Editor of The Crisis:—Rabbi Israel, in his article "Jew Hatred Among Negroes" warned us not to permit our attitude to be warped by isolated experiences with obnoxious Jews. Is he not himself amenable to this very criticism? Are the instances he cites, regrettable as they are, sufficient basis for his dismal conclusion that the race is becoming anti-Semitic? Speaking only as regards my community, I can definitely allay Rabbi Israel's fears. There is no Jew hatred among us here.

If the writer of the article could have been present recently at exercises commemorating the life of Rosenwald in Negro churches and schools throughout the nation, he must have been convinced that "anti"-Semitism very definitely does not describe our attitude toward his people.

As a race we do not hate. We deplore discrimination; we abhor and feel very deeply about the lynching of our people, but as a group we are probably not even anti-Scottsboro. When we learn to hate—and I trust we may—there are many, many things we must hate before we get to so lovable a people as the Jew.

Leon P. Miller

Welch, W. Va.

To The Editor of The Crisis:—I note Rabbi Edward Israel's article in the February Crisis and desire to comment on same.

Four of the things that have aroused the ire of all Negroes, both intelligensia and otherwise, are:

1. The discrimination in the majority of the large downtown stores owned and controlled by Jews against Negroes. Rabbi Israel errs when he says the Gentiles own most of the stores that discriminate. When the Gentiles controlled the large stores downtown (having been born and reared in Baltimore) there was no such thing as Negroes not being able to buy in any of the stores. One of the largest stores owned by Jews has always had an attitude of "We don't want colored people here" but quite a number of the better class Negroes who were able to buy expensive garments bought there—now, even that store as well as others, have actually told these refined colored people, "we don't want your patronage." The Negroes understand that Jewish merchants downtown in order to help the poorer Jewish merchants have agreed to restrict the Negroes from the larger stores thus forcing them to buy from the smaller stores which the Negroes find selling mostly all "seconds" and their goods sell higher. All Negroes resent this.

2. During war time the Jewish real estate people ran up the properties in colored neighborhoods so that if a Negro bought a home he had to pay an extortionate price; or if the Jews bought it they charged extortionate rents and then put in undesirable tenants to get the high rents, thus running down the morale of colored neighborhoods. All Negroes resent this. As a result of the high prices paid for homes many have lost them to the Jewish real estate people or are smarting under a terrible strain to try to pay what they feel the Jewish real estate men caused.

3. As to house work, Rabbi Israel should know that many Jewish people work Negroes very hard and then won't pay them an honest wage. Gentiles are not so prone to take advantage of them and that is why Negroes seek to work for Gentiles. We admit with Rabbi Israel that Gentiles have exploited and still are doing so, but because both Jews and Negroes represent minority groups, who are being persecuted, the Negroes naturally expect better treatment from the Jewish group.

4. In Baltimore the northwestern part is thickly populated with colored people. The Negroes had two city councilmen and two of the Jewish race. Several years ago the Jews came into colored political meetings and sought the support of Negroes, claiming they were urging their people to support the Negroes' re-election; the morning after election day, all Jews were "in" and all Negroes "out." Many Negroes question the sincerity of the Jews—in fact most of the polling places showed that the Jews positively cut the Negro candidates, while the Negroes did vote for the Jewish candidates.

"The plain speaking sister" to whom Rabbi Israel refers in his article is a Christian, ardent church and social worker and is far from having any feeling against the Jews, but she feels that fair-minded Jews like Rabbi Israel and others like him, should be informed of the grievances of her people that they may be corrected as far as possible.

In conclusion I feel that fair-minded Jews, Gentiles and Negroes in a community should get together to discuss pro and con the grievances of their groups toward each other; then do all they can within their own race to create good will. Thus, through an honest and sincere cooperation the injustices felt by each group may be corrected and all races live in harmony.

May I add, Negroes do not hate Jews; they resent those Jews who practice injustices upon them, believing firmly that minority groups should be most sympathetic rather than join in the persecution with the majority.

Lillie M. Jackson

Baltimore, Md.

To the Editor of The Crisis:—Have you ever wondered where your next meal was coming from? Have you ever worked 72 hours a week for $3.50 or less? Have you ever quaked with fear at a knock on the door because of a possible eviction? If you have, then and only then, can you realize the plight of the masses of Negroes. This economic depression has fallen on them, for as marginal producers and, living a marginal life they are the last to be hired and the first to be fired. Of necessity the Negro must have a lower standard of living, or shall I say tolerated existence, otherwise he must perish and when any obstacle is thrust in his path which tends to lower this exceedingly low economic status, he rebels if he can. One of the obstacles which helps to lower his standard of living is the retail Jewish merchant.

Every Negro section contains retail stores which prey upon the poor ignorant Negro. Some of these stores are owned by Gentiles (white) others by Jews. Because the Gentile owners of these retail stores are of many denominations and are of the majority group, there is no one type the Negro can combat, except to fight against all of them (including Jews) as in the Harlem riot.

The Jewish owned stores can be separated as a group. Here is something tangible that can be seen. There is also the false precedent, which is very much in the mode today; that is the Jews are to blame for any major catastrophe. Can the Negro be blamed for following this line of least resistance? Can he be blamed for attempting to strike back at an economic system which is forcing him to starvation? This marginal worker is a drowning man in a sea of economic chaos and he is eager to grasp at anything in sight.

Rabbi Israel, What are our Jews doing to ward off this anti-Semitic feeling of the Negro—practically nothing. Southern Jews from Rabbis to merchants regard the Negro as a second or third class being. Why should your congregational board have entertained the idea of the signing of a segregation pact? Have they forgotten the ghetto portrayed in the motion picture, "The House of Rothschild?" This mere fact shows that Jewish groups are certainly not pro Negro. They treat Negroes as inferiors and are raising their children to do the same. Can these be the same Jews who are crying out against the inhuman treatment of Jews in Germany, when at the same time they are doing the same thing in the United States?

Men like you, Rabbi Israel, can teach and educate the Jews to the right way. I recently had an occasion to speak with an official German student who is studying at Johns Hopkins University. He said that the treatment of the Jews in Germany was good; that nothing but lies were printed in the American newspapers, such as the New York *Times*, the *Herald-Tribune*, and even your *Baltimore Sun*. Only German papers told the real truth about Germany. He was just as blind to true conditions as are the Jews toward the Negroes' plight in America.

Jews can help and have helped the Negroes in the United States, and, as Dr. Mordecai Johnson of Howard University recently said, "We need to help any group which is being trodden upon." That is a challenge to us Jews, shall we accept it or not?

Samuel A. Rosenberg

Hampton, Va.

To the Editor of The Crisis:—I wish to comment on Rabbi Israel's article "Jew Hatred Among Negroes" in the February Crisis. I am sorry that circumstances have led him to such an opinion. Colored Americans, so long the victims of racial prejudice which is, in itself, an insane hatred, cannot afford to indulge in hatred against any people, especially against a minority group like the Jews who still suffer disadvantages because of their race.

It happens that my life has been sheltered, still we, as a family, have come in contact with Jews through lectures, through reading and through the Jewish merchants. From personal experience I can say that we have found Jews who have been friends to us, Jews who have appreciated our honest patronage and sincerity, who were glad to do us a favor and who were willing "to live and let live." We have had friends among Jews just as we have had friends among Italians, German-Americans and other white Americans. There are good and bad Jews just as there are good and bad white persons and good and bad Negroes. I cannot see wherein it is ever fair to condemn a whole people.

I do think that there are problems among Jews and colored Americans in cities. Oftimes we are hurt and disappointed at the action of some Jews and at other times we are encouraged and helped by the good deeds of other members of that race. The problems, I think, are more economic than racial. Colored Americans are compelled to enter more and more into the broader economic life where the competition becomes fiercer all the time. Still we should aim to settle all the problems in the spirit of goodwill. We must live but we must strive to do so without hate.

From my own point of view, because of the sting of prejudice against my race and because it is the Christian ideal, I feel that colored Americans should lose no opportunity to protest in a legitimate and correct way against any persecution of an entire people and while extolling justice we should, whenever possible, be positively on the side of mercy. Here I acknowledge there is room for much difference in honest opinion.

This may be outside the subject, but I am never able to forget that the Christian religion came from the Jew, that he gave us the lofty Hebrew scriptures of the Old Testament. I cannot forget that the Saviour of the world was a Jew. "MIG."

Baltimore, Md.

TO THE EDITOR OF THE CRISIS:—It is indeed unfortunate if any of the Negro people are permitting themselves to be prejudiced against a people, who, like them, have known the sting of the lash of race prejudice. At a time like this, when the burden of economic insecurity and suffering is laid equally upon the backs of the poor of all races, it is essential that mutual feelings of goodwill and cooperation stir them with a desire to help one another. At a time of such stress as exists at present, especially among the Negro people, those who suffer most are apt to look desperately for some explanation of their sufferings, and place the blame upon an entirely innocent source. The Negro people may be assured that their own sufferings can be equally matched by that of the Jews and the masses of all other peoples, who are suffering from a general world economic crisis.

Do not pick out the sins and errors of a few who do not represent the condition of the many, to vent your anger upon an entire race. All of our problems can be solved by organization and cooperation. A people divided against itself will fall together; but in sympathetic unity we can attain our ideals of equality and brotherhood.

Let there be a spirit of conciliation instead of emnity between the Jew and Negro. It can succeed only when the Negro as well as the Jew extends the hand of friendship.

Baltimore, Md. PHILIP FRIEDENBERG

An Open Letter to Rep. Hamilton Fish, Jr.

TO THE EDITOR OF THE CRISIS:—I have just read Rep. Hamilton Fish's dissertation on Senator Borah and the anti-lynch bill in February 17th Congressional Record. It is the same old moss-back appeal for the Negro vote—"Abraham Lincoln and what the Republicans have done for the Negro." Rep. Fish's appeal to the Negro voter for Senator Borah reminds me of what Priscilla said to John Alden: "Why don't you speak for yourself John?" (Sen. Borah).

Rep. Fish speaks of Senator Borah being a great constitutional lawyer. Was he more brilliant than ex-President Taft? Mr. Taft, when he was president, vetoed the Webb-Kenyon bill because he thought it was unconstitutional. Later the bill became a law and was declared to be constitutional by the U. S. supreme court. If. Senator Borah is such a brilliant lawyer, will he please explain the meaning of the 14th Amendment, Sec. 1—"Nor shall any state deprive any person of life, liberty, or property, without due process of law." Sec. 5—"The Congress shall have power to enforce by appropriate legislation the provisions of this article."

I commend Senator Borah for making a plea in behalf of the persecuted people in Palestine and Mexico. Yet the senator has lived in the United States all of his life and has never seen fit to make a national plea in behalf of the Negro. Yet Rep. Fish would have the Negro believe he is a second Abraham Lincoln. The representative forgot that "charity starts at home and spreads abroad."

If the senator is such a great humanitarian as Rep. Fish would have us believe, then why did the Senator make a speech that caused the senate to adjourn and prevent the Costigan-Wagner bill from coming before the senate? Could he not have said to the members of the senate north of the Mason and Dixon Line "We should support this bill for humane and patriotic reasons"? To the members south of the Mason and Dixon line he could have said "Gentlemen, you should support this bill because during the Civil War when the master was fighting with Lee, Johnson and Forrest, the slave remained on the planatation, raised your food and protected your wife, children, relatives, and friends. These slaves furnished the greatest home guard the world has ever known. They never betrayed their trust, yet they well knew that if the master was successful it meant continued enslavement."

When Senator Borah stated that if he were President, "he would veto an anti-lynching bill, thereby not giving the group of people who are primarily affected by this evil a chance to have the U. S. supreme court to pass upon it, he made me unalterably opposed to him under any conditions.

President Franklin D. Roosevelt may not have sent a message to Congress in regards to lynching, but he did speak over the radio and the world heard him say "This new generation is not content with preaching against that vile form of collective murder—lynch law—which has broken out anew. We know that it is murder and a deliberate and definite disobedience of the commandment, 'Thou shalt not kill.' We don't excuse those in high places or in low places who condone lynch law." When did Messrs. Taft, Harding, Coolidge, Hoover or Senator Borah ever say as much?

W. F. REDEN

Sioux Falls, S. D.

From Mr. Preece

TO THE EDITOR OF THE CRISIS:—The way of the wicked is hard, particularly if the culprit happens to be a writer. During 1934 Mr. Orrick Johns of the *New Masses* denounced me as a Nazi after scanning the title of an article that I had written for the *American Spectator*. Mr. J. G. St.Clair Drake, Jr., takes me to task in THE CRISIS (Communism and Peace Movements, February, 1936) for being a Communist. Almost any day, I am expecting to be branded as a Vedantist or a confirmed practitioner of cannibalism. Perhaps the best way to find out exactly what I am would be to read some of the go-getting psychology magazines.

I am a bit surprised to learn that I am an "official theorist" of the Communist Party. In fact, I wonder how I attained such an elevated position without belonging to the Communist Party. I doubt very much if Mr. Browder and Mr. Foster, not to mention the Texas comrades, would admit the charge; although I have voted the Communist ticket upon one or two occasions.

My article, "War and the Negro," did not urge the Negroes to join the Communist Party. During a period of emergency, economic action is possible upon the part of the working class, regardless of its racial or political divisions. But I do think that Negro workers might do worse things than joining a political organization of their class. They might subscribe, for instance, to the evasive pacifism of Mr. Drake; and be drafted into the ranks without a lot of preliminary annoyance for the War Department. Viewing the situation without bias, I would rather entrust my hope of life to Mr. Browder and his followers than to Mr. Drake and his allies.

This government, which Mr. Drake describes as a protector of the Negroes, was strangely inactive when Claude Neal was carried by lynchers across a state line. That lofty palladium of government, the United States Supreme Court, failed to concern itself in protecting the constitutional rights of Angelo Herndon. Its decision in the Texas primary case sounded the knell to the struggle for racial enfranchisement in the South, unless we can depend upon the Southern sharecropper and unemployed organizations to continue that struggle. And as John P. Davis has shown very convincingly, the NRA gave the Negro worker scant "protection" in the economic field.

Mr. Drake's scant knowledge of Marxian philosophy has proven a dangerous thing. His "analysis" of the Negro question represents only the usual Liberal distortion of Marx. No one but a Utopian would question the existence of class divisions among Negroes. But the economic and social discrimination visited against the Negro bourgeoise makes them potentially sympathetic, at least, to the idea of social change. Certainly, the Negro bourgeoise are being declassed at a much faster rate than their white contemporaries.

Pacifists and radicals have two things in common: the avoidance of war and the prevention of Fascism. Mr. Drake should know that neither pacifists nor radicals can concern themselves with back seat drivers. For, quite conceivably, his pacifism may soon be outlawed along with my particular social beliefs.

HAROLD PREECE

Austin, Texas

Anti-lynching Bill

TO THE EDITOR OF THE CRISIS:—Received your copy of THE CRISIS which you so kindly sent to me in which you call my attention to the article "Can the States Stop Mob Lynching?".

I want to assure you that your article was most enlightening and I am certain that if every member of Congress and the Senate will take time to read this article they will find it most interesting and I certainly agree with you in your view that as long as it is left to the states that it will not be stopped but that they will find it necessary to use the Costigan-Wagner anti-lynching bill as the remedy.

I am mighty proud of my state as we have not had a lynching, to my knowledge, in a long time, and we have never had any in the particular district which I have the pleasure of representing. I feel confident that our state can and will handle all such problems but unfortunately we have other states throughout the union that do not seem able to cope with the situation, therefore I feel that it is a matter of national importance. I feel that the only solution to this entire problem is the Costigan-Wagner anti-lynching bill.

I do wish to compliment you on the clear-cut and simple way in which you present your facts and your defense of the colored people in order to see that justice be done.

Hoping that our mutual views on this subject will soon become a law and with my best wishes for the continued success of THE CRISIS, I remain,

Congressman WM. T. SCHULTE,
1st District, Indiana.

A Twilight Hour

By GWENDOLYN BROOKS

Oh, walk with me, beloved,
Where heart-leaved asters grow,
Smile in my face, beloved,
Where speary grasses blow.

The twilight's come, my treasured,
With sapphire light subdued;
Ah, come with me, beloved,
Where stars alone intrude.

For twilight blackens quickly,
Contentment never stays:
So kiss me, now, beloved,
Here, in the halcyon haze.

Book Review

MULES AND MEN by Zora Hurston. 342 pp. Lippincott, Philadelphia, Pa. $3.00.

When Zora Hurston published in 1934 her first novel, *Jonah's Gourd Vine*, she utilized material that had generally been avoided by Negro novelists. Although white writers developed plots around the superstitious customs and life of the southern plantation Negro, a majority of Negro writers decided such themes were unduly exploited by representatives of the Peterkin-Haywood school of interpretations. Miss Hurston, however, recognized the value of folk material which, if realistically presented, should have a recording in American literature.

What Miss Hurston did with her folk material in her first work suggested additional possibilities that came to fruition in *Mules and Men*. Unlike *Jonah's Gourd Vine, Mules and Men* is not a novel, but simply a collection of folk lore, the gathering of which was made possible through a fellowship grant from Columbia University where Miss Hurston had specialized in anthropology under the direction of the eminent Dr. Frank Boas who is responsible for the "Foreword" to the present volume. The book is divided into two well planned sections; the first is designated by "Folk Tales" and the second is inscribed as "Hoodoo." In addition there is a glossary explaining expressions not familiar to the average reader and an appendix containing Negro songs with music, formulae of Hoodoo doctors, a list of conjure paraphernalia, and prescriptions of root doctors.

Miss Hurston's procedure in collecting her material was unique. She went back to the small town in Florida where she was born, abandoned the cultural level that now separated her from her old neighbors, and entered freely into the life of those unrestrained people who in turn freely swapped with her the anecdotes and tales that had become an integral part of their lives. These lies, as the tales are called, are free, unfettered expressions carrying an authenticity that is lacking in tales by white writers to whom such Negroes are reticent in divulging correct information about themselves. Likewise Miss Hurston participated fully in the hoodoo rites to the extent of being initiated into several cults.

And what a good assortment of lies Miss Hurston has gathered! They cover a wide range of material including tales of animals, religion, the devil, slavery, neighbors, and numerous other subjects. One of the favorites is related by Larkin White who tells us about the old slave who prayed under the persimmon tree.

> "He'd go up dere and pray to God and beg Him to kill all de white folks. Ole Massa heard about it and so de next day he got hisself a armload of sizeable rocks and went up de 'simmon tree, before de nigger got dere, and when he begin to pray and beg de Lawd to kill all de white folks, Ole Massa let one of dese rocks fall on Ole Nigger's head. It was a heavy rock and knocked de nigger over, so when he got up he looked up and said: 'Lawd, I ast you to kill all de white folks, can't you tell a white man from a nigger?'"

Again Larkin informs us of the plight of the possum when he lost the hair off his tail.

> "Yes, indeed. De possum had a bushy tail wid long silk hair on it. Why, it uster be one of de prettiest sights you ever seen. De possum struttin' 'round wid his great big ole plumey tail. Dat was 'way back in de olden times before de big flood.
>
> "But de possum was lazy—jus' like he is today. He sleep too much. You see Ole Nora had a son named Ham and he loved to be playin' music all de time. He had a banjo and a fiddle and maybe a guitar too. But de rain come up so sudden he didn't have time to put 'em on de ark. So when rain kept comin' down he fretted a lot 'cause he didn't have nothin' to play. So he found a ole cigar box and made hisself a banjo but he didn't have no strings for it! So he seen de possum stretched out sleeping wid his tail all spread around. So Ham slipped up and shaved de possum's tail and made de strings for his banjo out de hairs. When de possum woke up from his nap, Ham was playin' his tail hairs down to de bricks and dat's why de possum ain't got no hair on his tail today. Losin' his pretty tail sorta broke de possum's spirit too. He ain't never been de same since. Dat's how come he always actin' shame-faced. He know his tail ain't what it uster be; and de possum feel mighty bad about it."

Thus we could quote indefinitely many robust, ribald, good natured tales from which the reader will obtain many a chuckle.

The information contained in the section labeled "Hoodoo" is probably more valuable historically than the humorous "tall lies" of the first division. Aside from exposing the intricate and elaborate systems of various cults, the stories indicate the continued wide prevalence of customs that many thought had disappeared from practice. The intense training periods through which novitiates still must pass before receiving the final rites that will endow them with the skill to practice is evidence that the systems are not waning. In Louisiana especially are there a multiplicity of hoodoo cults operating among both blacks and whites.

Suggestive of the easy flow of her intimate tales is the characteristic style employed by Miss Hurston. Discarding all academic mannerisms, she writes leisurely with never a desire to construct something on a tightly compacted plan. This loose method of approach correlates with the fully flavored elemental quality stripped of all excesses. Despite the lustful tone of some of the stories and the Rabelaisian quality of others, always there is evident good natured folk humor destroying any offensiveness that may be superficially apparent. Supplementing the artistic merit of the book are the ten black and white illustrations by Miguel Covarrubias. Miss Hurston's work should rank as one of the few established sources for Negro folklore.

JAMES O. HOPSON

Send Today for Our List of
MUSICAL COMPOSITIONS
By NEGRO COMPOSERS
Including
Shirley Graham McCanns — Eubie Blake
H. Lawrence Freeman — Andy Razaf
J. Rosamond Johnson — Wen Talbert
William C. Elkins — Jean Stor
William C. Handy — Kaye Parker
Noble Sissle — Maceo Pinkard
Alex Hill — James P. Johnson
Mention "THE CRISIS" when writing
ADDRESS
HANDY BROTHERS MUSIC CO., Inc.
1587 Broadway New York, N. Y.

State Liquor Store

Ohio claims to have the first state operated store in the country completely manned by colored people. It is located in Cleveland and has on its staff Arthur Hutchison, stockroom clerk; John A. Cobbs, cashier; George W. Burden, stockroom clerk; Roy Hinkle, utility clerk; John W. Carmack, manager, and Joseph Hackney, cashier.

Listen! Let us send you our fine book with prepared Church, Sunday School and Club addresses and forceful prayers for all occasions. **Price $1. C. O. D.**, or send stamps, check, money order, registered letter or currency to
PUBLIC SPEAKERS SOCIETY
Box 1114 Oakland, Calif.

WILD ROSE
HAIR GROWER
(Formerly East India, now Wild Rose)

IF USED REGULARLY
Will Promote a Full Growth of Hair —Will Also Restore the Strength, Vitality and Beauty of the Hair. If Your Hair Is Dry and Wiry Try
WILD ROSE HAIR GROWER

If you are bothered with Falling Hair, Dandruff, Itching Scalp, or any Hair Trouble, we want you to try a jar of Wild Rose Hair Grower. The remedy contains medical properties that go to the roots of the hair, stimulates the skin, helping nature to do its work. Leaves the hair soft and silky. Highly perfumed. A good remedy for Heavy and Beautiful Black Eyebrows. Can be used with Hot Iron for straightening.

Price Sent by Mail 50c — Postage 10c

TEMPLE OIL for DARKENING THE HAIR

AGENT'S OUTFIT: 1 Hair Grower, 1 Temple Oil, 1 Shampoo, 1 Pressing Oil, 1 Face Cream and Directions for Selling, **$2.00. 25c Extra for Postage.**

E. B. LYONS
418 North Central, Oklahoma City, Okla.

Cash Prize Photo Contest

THE CRISIS offers cash prizes monthly for the best photographs showing inequalities between public education for whites and public education for Negroes in localities where the races are taught separately. The photographs should clearly indicate the contrasts. For example: A photograph of a Negro school coupled with a photograph of the corresponding white school in the same locality; a photograph of a white athletic field coupled with a photograph of whatever is used for a Negro athletic field; photographs of interiors where these are accessible; photographs of buses used to transport children, etc.

PRIZES

First prize, $5; second prize, $2; third prize, $1, to be awarded monthly.

RULES

1. The contest is open to anyone.

2. The schools must be public, that is, supported by taxes of the city, county, or state. Private schools supported by organizations, churches, and private education boards are not eligible.

3. Pictures must be in THE CRISIS office, 69 Fifth Avenue, New York, N. Y., by the last day of each month. The winning pictures will appear in the next issue of THE CRISIS, and the prizes will be mailed upon publication.

4. All pictures must be accompanied by short, accurate descriptions, giving subject, place, date, and name and address of person taking picture.

5. Each positive print must be accompanied by a negative. All rights of reproduction must be granted whether picture takes prize or not. The negative will be returned within thirty days from time submitted.

6. THE CRISIS will be the sole and final judge of the winners and there will be no appeal from the decision. Excellence of photography will be considered, but is not of the greatest importance. The important thing is to illustrate the contrasts and discrimination in education clearly. There is no necessity for elaborate mounting of snapshots. Please do not write on the face of the pictures. In mailing photographs and negatives use at least one piece of cardboard in the envelope to protect the contents from being bent and ruined.

Wins $1,000 Prize

E. Simms Campbell of New York City, who is widely known for his cartoons in *Esquire, Life, Judge, College Humor* and other publications, was announced as the winner of the $1,000 prize offered by the Hearst newspapers for the best cartoon characterization of a tax-grabber. More than 10,000 cartoons were submitted.

Mr. Campbell was born in St. Louis, January 2, 1906, began his art work at an early age. He attended the University of Chicago and Chicago art schools and returned to St. Louis, working for a time with a large commercial art firm. He has been living in New York since 1928.

California Attorney Praised

George M. Johnson of Berkeley, Calif., last month received a singularly complimentary tribute to his professional ability with the publication by the University of California *Law Review* of his article "State Sales Taxes and the Commerce Clause." Referring to the article, the *Recorder,* daily law journal of San Francisco, said in a front page article on January 7, 1936:

"The January issue of the California *Law Review* is of special interest to lawyers interested in taxation. George M. Johnson, in a leading article, "State Sales Taxes and the Commerce Clause," thoroughly discusses the limitations on state taxation of the interstate sales. The holdings of recent Supreme Court cases are analyzed to determine the immunity granted by the commerce clause."

The California *Law Review,* published bi-monthly by the faculty and students of the University of California School of Jurisprudence, contains in each issue two or three "leading articles" contributed by the law school professors or especially qualified practising attorneys. The "leading article" preferment given Mr. Johnson's article is, therefore, indicative of his authority in the field to which he has given especial study.

Having been graduated from the University of California law school in 1929, Mr. Johnson was during the following year holder of the Sheffield-Sanborn scholarship for post-graduate study of jurisprudence. He is at present Assistant Tax Counsel to the California State Board of Equalization, and is a candidate for the J. S. D. degree at the University of California. He is active with the Northern California Council of N.A.A.C.P. branches.

Expectation

By Jonathan Henderson Brooks

We are looking for
The broad-arched splendor
And shining wonder
Of dayrise under
The night's curved bar
And Morning Star.

Soft Music of the Heart

By Margaret Adelaide Shaw

O that my tongue might sing of war
In songs whose martial beat
Would stir men's heart anear and far,
Like briskly marching feet.

Or eloquently might I rehearse
The text of some reform,
Or be a champion in verse
To hurl some great truth home.

Or better still could I recite
Some tribute to my race;
But knowing even as I write
That time will soon erase,
These lines forever from her scroll;
I humbly stand apart
Pouring on the world's vast soul
Soft music from my heart.

Silent Gossip

By Grace French Smith

A lifted eyebrow, a shrug—from behind,
Will wound the man who stands maligned;
And truth and love are undermined.
The gossip is true! But is it kind?

Harlem Advertisers

"100 Amazing Facts About the Negro"
In All Ages and All Lands—Gathered by Actual Travel on Five Continents by J. A. Rogers, Author, Journalist and Lecturer. 100 Surprises! 100 Thrills!
Did you know that Negroes once owned white people as slaves in the United States? That there are lands where Negroes still hold them as slaves?
13 cents. With "The Key" giving full proof and sources: 39 cents.
Write J. A. ROGERS PUBLICATIONS
2293—7th Avenue New York City

BELSTRAT LAUNDRY CO., INC.
Largest Negro-owned Industry in Harlem
Wet and finished work
51 West 140th St. BRadhurst 2-4282

HOTEL GRAMPION
The Finest Hotel in Harlem
Every Room With Private Bath and Telephone
Tel. UNiversity 6900 4-6901 6902
182 St. Nicholas Avenue

Phone Edgecombe 9049 Beautiful Chapel Free
RODNEY DADE & BROS.
Efficient and Reliable Service
2244 Seventh Avenue New York City
(Corner of 132nd St.)
Prices to suit all
Our references—anyone of the many we have served

The Practical School
Harry PRAMPIN Laura
SCHOOL OF MUSIC
Piano, Violin, Cornet, Clarinet, Saxophone
Lessons in Theory of Music
131 West 136th Street Tel. AU dubon 3-1987

H. ADOLPH HOWELL FUNERAL CHURCH, INC.
The only dedicated Funeral Church in Harlem
Automobiles for hire for all occasions
2332 Seventh Avenue
AUdubon 3-3193
George E. West, Pres.,
Harold H. Hedgeman, Licensed, Mgr.

Negro Art Photo Calendars
FANS — BLOTTERS — THERMOMETERS
$47.00 per 1000. Be up to date; advertise your business in the modern way. Send 60 cents for samples. Agents wanted, 20% and up commission. When writing send self addressed envelope.
Send 35 cents in stamps for beautiful 1936 Negro Art Calendar.
NEGRO ART ADVERTISING COMPANY
CAthedral 8-4070 2077—7th Ave., New York City

WAINWRIGHT & SON
FUNERAL HOME, INC.
162 West 136th St., New York City
COMPLETE FUNERALS $150
Phone: Edg-4-1086

TURNER
Undertaking & Embalming Co.
Incorporated under the Laws of State of New York
OPEN ALL HOURS
Main Office Phone AUdubon 3-4304 107 West 136th Street
Branch Phone UNiversity 4-1431 5 West 116th Street
Established 1904—NOTARY PUBLIC
"Every Requisite for the Burial of the Dead"
EXPERIENCE IS THE BEST TEACHER

La FOLLETTE'S
GREAT NATIONAL WEEKLY NEWSPAPER
THE PROGRESSIVE
Regular Price $1.50 Per Year
A unique publication free from big business influence. No paid advertising. Facts suppressed by other papers exposed in every issue. Inside story of new Third Party. How the La Follettes would break the depression and solve our economic problems. Many more sensational features!
TWO BIG SPECIAL OFFERS
1 YEAR (52 issues) $1 10 WEEKS (10 issues) 20c
Why do newspapers feed the public by distorting and suppressing news? Get the answer and the true facts from The Progressive!
Don't Miss The Next Few Startling Issues—Order Today!
THE PROGRESSIVE, DEPT. NR, MADISON, WISCONSIN

Mention THE CRISIS to Our Advertisers